The Theosophic Messenger

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The Burden of the Cross

A pilgrim visited once a holy man in a far country of whom he asked the way to God. The holy man made a tiny wooden cross for him, fastening together two twigs at right angles with a thread.. This he told the pilgrim to carry with him, carefully preserving it and remembering every moment the cross and all its meaning.

It was but a few days when the pilgrim returned to tell the holy man he had forgotten the cross for a moment and so had lost it.. The holy man then laid upon his back a large bundle of sticks, telling him to think constantly of the cross.. The pilgrim continued upon his way to God and found that as long as he carried the burden he could not forget the cross.

W. V-H.

THE SOCIETY'S FUTURE.*

Like the diamond at the point of a drill which must bear the brunt of the first contact with the rock, the Theosophical Society exists to prepare the way for the work of the Masters at many important and difficult crises of the world's history. It was martyred more than once in the past, as at Alexandria, but we hope and believe it is now destined to continuous life in Their service.

We need no longer wonder about the future part of the Society in the founding of the sixth root-race, since we are being told that story by Mr. Leadbeater with a surprising wealth of detail.

But before that time there are many services which our organization has had to perform and shall have to do.

It is the imperishable glory of Helena Petrovna Blavatsky, aided by the efforts of Col. H. S. Olcott and the Society which they founded, to have aided the spiritualists, who were backed by an occult lodge much younger than that to which our Masters belong, in establishing for the Western civilizations the actuality of the super-physical worlds.

Our Society has furthermore supported its leaders before the world in presenting the fact of the existence of a sixth sense. More work in that direction amounting to a demonstration is to be done and it must be done and will be done under the auspices of the Society. Additional work by initiates needs to be carried out in ministry and in extending the knowledge of the life of the spirit. And a great troup of faithful, earnest souls must be trained for service and early initiation.

But what is the special word for this evening as to our own particular work for the immediate future? Have you thought of the audacity of our President landing from a ship in the harbor of New York to present to the people of America the statement that in thirty or forty years the Christ—Whom myriads of our people believe to be in heaven there to sit forever at the right-hand of God—will return to men, live among us and minister again as of old time? Was she believed? Will her message be accepted? No; she is, at least for this prophecy condemned, discredited. This, like the charge at Balaclava, is magnificent, but it is not war! Then what is it? It is occultism. What it shall mean to uphold and bear this prophecy until He comes we shall know. It will be what we would have it, a glorious and happy opportunity for service to Them! The insistent repetition of that message will be our duty; ever to dwell upon the need for His appearing, to show upon what mighty truths He may base His messages, to provide a strong, clean organization which shall be His support as well as His herald—these are the duties lying before our Society, this the immediate future.

Let us look to our leaders, as it has been so wisely arranged to do this evening, and follow them unitedly in carrying out their plans which They have had from the Masters and we shall do our part in insuring the future of the Society.

W. V-H.

*Read before Chicago Branch, November 17, 1909.

LETTER FROM THE PRESIDENT.

Paris, Oct. 29, '09.

Dear Friends: It will, I believe, draw us all more closely together if I write a quarterly letter to the magazines issued officially by our National Societies, a letter deliberately personal, as well as one which mentions any interesting matters that I may meet in my journeyings; separation belongs to our personal selves and it is these that we must draw together and harmonize, for in the Spirit we are ever one and in that realm there is no separation. A good deal of nonsense, by the way, is talked about personalities, and strong personalities are regarded with disfavor. But the personality is only the expression on the lower two-and-a-half planes of the spirit himself, who individualizes himself in his aspect of egoism and constantly reproduces that individualization on the planes of grosser matter. It is not the strength of the personality which is to be reprobated, but its lack of co-ordination with the higher manifestation, its lack of obedience to its Lord. When it is thoroughly trained and disciplined, bridled and bitted and obedient to the rein, then it becomes a valuable instrument, and the stronger it is, the better. The self must obey the Self, and then the strength of the lower becomes the servant of the higher.

Since April last, I have travelled over many lands, and in all of them one fact stands out—the changed attitude of the public towards Theosophy and the Theosophical Society. Before the troubles which have been rending us during the last three and a half years, we had a public of our own, continually increasing, but the larger public regarded us with indifference and often with amusement. This attitude has changed, and the larger public is now considering Theosophy with respect and is enquiring about its teachings. A very noticeable change is in the increasing number of young men of the educated classes who attend our meetings and join the Society. Another is in the fact that members of the higher social classes in the various countries no longer stand aloof. The Theosophical Society is taking a recognized place as a force in the religious and philosophical world, and promises ere long to hold a leading position therein.

Among the many subjects with which we deal, I have found Reincarnation to be the most popular. It seems to appeal specially to the scientific cast of the western mind, as offering a rational and intelligible theory of immortality, congruous with the order of nature. The unfolding of consciousness side by side with the evolution of bodies recommends itself to the thoughtful as the necessary completion of the evolutionary idea, and the strength and dignity of the individual, seen as a continuing consciousness, is becoming more generally recognized. It is obvious that as reincarnation becomes an accepted principle, it will work a mighty reformation in western systems of education, social organization and treatment of criminals. No seed bearing richer harvest can be sown in the western world. After reincarnation, the question of the after-death life has proved to be the most generally attractive. A very large amount of popular interest has also gathered round the newer teaching of the birth of the sixth sub-race and the coming of the Bodhisattva. Students will remember H. P. B.'s quotation of a Tibetan prophecy that the "Great Jewel of Wisdom" would be born in the West to remove its errors and its ignorance, and her reference to the Sacred Land to which the Christians should look for the return of their Christ. In truth we may find in her wide-reaching teachings the seeds of all the ideas now being made public.

The visit to the United States promises results of far-spreading importance, and the propagandist work in that cradle of the sixth Root Race will go forward with new vigor. The Society is happy there in the possession of its General Secretary, of Mr. C. Jinarajadasa, and others, so fully capable of inspiring and guiding it. Great Britain is full of life and energy, after having suffered more than any other country; one Lodge in Ireland, one in Belgium and seven in England fell out of the ranks; the one in Ireland is replaced by two; the one in Belgium has returned with more than twice the membership it carried away; and the seven in England are replaced by nine. Money is coming in for propaganda, and the younger members are working with courage and vigor on new lines of endeavor. The Section is

helping in the circulation of literature and is reaching out in new directions under the able guidance of its General Secretary, who has a special faculty for leadership. In France—where this letter is written—a wave of life is spreading and a new enthusiasm is found among the members; they have flocked to Paris from the provinces in such numbers that it has been necessary to take a large hall for the lectures to members only, and a new sign of public interest has been shown by the appearance of a column of interview with myself on the front page of the widely read *Le Matin.*

Holland is ever strong, and there also the members' gatherings at Amsterdam, Haarlem and The Hague were very large, and a splendid public meeting was held in Amsterdam in the large Concert Hall, a hall the Society had never before dreamed of taking for a lecture. The brief visit to Belgium only allowed of a members' meeting, but I found much enthusiasm, and a Belgian Section is on the tapis.

Thus, all around, the sky is reddening for the dawning of a new day, a day during which the world shall turn to the Light-bearer, to the Society which brings it the Divine Wisdom, THEOSOPHY.

Your faithful servant,

Annie Besant,

President of the Theosophical Society.

NOT OUR WORK.

A theosophical lecturer, in his peregrinations, has excellent opportunity of seeing how members react to theosophical ideals. There are certain things he observes which for the sake of amiability he decides to ignore; but there are other things that, like murder, "will out." One such matter is the activities some members engage in as a way of helping the movement.

At the outset, let me not be misunderstood. Every activity of whatsoever kind in the world, that promotes the welfare of a single human being, is a channel for the expression of the life of the Logos. There is not a single man, woman or child who in a burst of idealism does some noble act but is known by the invisible guardians of the race; there is not a society or organization bringing about some reform in the world but is being watched and helped by the Masters of Wisdom.

The Logos in His infinite wisdom, and the Masters of Wisdom following His plan, have devised a thousand ways to bring humanity nearer to its God. The religions, the arts, the sciences, the philanthropic and political movements are all so many dice with which the game is being played to ensure victory. Surely there is no more fascinating view of the world than this in the light of Theosophy.

Though Theosophy, the Wisdom of God, is out of space and time, the Theosophical Society is not. It is an organization planned for a special purpose in this and in the centuries to come. What is that special purpose?

Emphatically the purpose is not to add one more organization to the many religious, scientific and philanthropic bodies already existing. These latter organizations exist to attract into them men and women, so that to the small capacity of idealism within them they might be roused to coöperate with the Logos. But the Theosophical Society exists to gather within it those who are capable of an additional dimension in their idealism, who can, therefore, coöperate with the Logos *in a new way.* From this it follows that, as members of the Society, we are not specially called upon to do any part of the work of the Logos which is already being done by others, although they are not theosophists.

The world must be reformed in a thousand ways; cruelty to animals must be denounced, war must be proclaimed as a barbarous relic of bygone days; laws of health and sanitation must be taught to all. Literature, art, the drama must be transformed into better channels for the divine outpouring. Continents must be opened up; the sea, the air, the ether must be conquered; and two blades of grass must be made to grow where only one grows today. But are these things the special work of the members of the American Section, as such, *today?*

I think not, for, to my seeming, we have a

nobler work for our heritage. It is to bring humanity nearer to God in a new way, in a way that hitherto has been done in the inner world alone, by the Masters of Wisdom. Ever behind the outer veil of evolution these, our Brothers, have stood as Mediators, at-oning humanity with God in ways not possible through any outer activity. But time has come when the Brothers can fashion in the outer world also a vehicle for Themselves, through which to make that Atonement fuller, and so bring down a new blessing to humanity. Primus inter pares, "first-born" among many brother organizations, the Society stands, and will stand, but only so long as it is a fit channel for the work to be done. Every earnest soul can be a channel for two kinds of force, a lesser and a greater. He is a channel for the lesser in so far as he is an idealist, a thinker, a reformer, one burning to go out and fight for the welfare of humanity; he is a channel for the greater when he dedicates himself to the *special* work to be done by an Atonement, by such an organization as the Society.

How, then, can we so fashion our corporate and individual activities as to be utilizable in the new way? Each theosophist, worthy of the name, is a missionary, each is a John the Baptist; he has his special work, which is to proclaim the Kingdom of Heaven in the new theosophic way. And while so doing, in an inner mystic way, if he understands, he may take part in that Great Atonement of the Masters of Wisdom.

In this early part of the twentieth century, in this land of ninety millions, our immediate work is to proclaim karma and reincarnation, the relation of the visible world to the invisible, the existence of the Hierarchy that rules the world. We must, too, tell the world of the Christ's return, of what He will expect of men in a changed mental attitude as a prerequisite for the fuller message He will give than He gave in Palestine.

Hence I hold it is *not our work*, our dharma, to engage in outside activities which other people can do as well, and often far better, than we. Shall we, as theosophists, organize a League for the Discovery of the South Pole? Why not? It must be done some time; the Logos surely has planned it. But are we the agents to carry out that work? Surely a little common sense shows that it is not ours to do that part of His work. For are there not antarctic enthusiasts; have they not a Shackleton to lead them? They will organize, will make sacrifices, and they will have the blessing of the Masters for having accomplished that part of the Divine Plan. All honor to the antarctic enthusiasts for what they shall do; but not less to the theosophists if their common sense shall make them refrain from antarctic enthusiasm.

Is it the duty of the American members to start homes for stray cats and dogs, creches for babies, to organize civic reform leagues and anti-consumption bureaus, to lead a crusade against this or that evil in the world? It certainly would be—if there were no other idealists but members of the American Section! But there are plenty of them in the outer world, with capable leaders of their own, too.

A few weeks ago in "Punch" there appeared a picture that is thoroughly descriptive of activities of some members one comes across here and there. The traffic of a busy London thoroughfare is held up; a cordon of police bar the way to the buses and foot-passengers, disorganizing the busy routine of life. Two enthusiasts with big buttons with a bird as their emblem have stopped the traffic. For why? In the foreground is a solitary sparrow busy pecking at the filth in the street, enjoying his dinner. The two enthusiasts belong to "The Society for Securing Undisturbed Meals for the Wee Birdies of London!" I am sure the sparrows would thank the society. But would the Logos, too? Would he not smile?

For myself, I have laid down the general principle that it is not my duty to devote my energies to kinds of work already being excellently done by non-theosophists. Unless I have discovered some revolutionary method by which their work can be made a better channel for the Masters, unless I feel a "call" to drop the immediate theosophic work and "save the situation" in that other department of activity, not only is it foolish for me to go into that work—it is more; it is turning traitor to the Light I have so far seen. It would not be merely a fault; it would be worse, a blunder.

The Order of Service, organized by Mrs.

Besant, has not been well understood. It has its part in the work of members, especially in India. India is a land where people have said, "The gods exist; they will do whatever is necessary for the welfare of the people." The result is that little or nothing has been done to reform abuses. The West has gone to the other extreme, ignoring God and His ministers, or only believing in His supervision in a cursory way from over the banisters of heaven; nevertheless there is the spirit of reform and work. The Order of Service in India will be of the greatest use in uniting what is best in eastern knowledge and western action, and Indian members will be taught that they must express their love of Theosophy in action for the community. But people in India need no propaganda on reincarnation or karma!

In the west we have action, action. But it is action going to waste for want of understanding karma and reincarnation. Surely the first duty for us in America is not to plunge in to reform existing evils, but rather to proclaim the Divine Wisdom which contains the principles of all sound reform. I know, and none better, that the work is strenuous; that sometimes no headway seems to be made; that sometimes all we have done seems undone. Is that the time to turn aside to other work? Is it not just then that our love of the Wisdom must be shown in ignoring the obvious, believing the incredible, praying for the miraculous, in working and working, and dropping dead working, but not turning aside or giving up?

There is never any shame, when we give up, in acknowledging that the work is too arduous for us, that our inspiration or strength is not equal to the task. The danger to us comes in not recognizing the fact that it is we that are weak, instead of serenely thinking, while we are playing with new schemes, that we are still strenuous workers for the Theosophical Society. The theosophical work for each is that which next needs most to be done for the Society. Inability to see this gives rise to a form of unconscious hypocrisy that is full of snares.

If the spirit moves members to organize leagues under the wing of the Society, why not organize to do work *done by no other body?* Let them take up something new, and needed. Why organize to do what is already being done by others, and add one more league to the many non-theosophical leagues in existence? If a member sympathizes with the activities of certain organizations, why not join them instead of starting a new one along the same lines and calling it theosophical? Surely it is the spirit of coöperation to go where there is already a centre and strengthen it rather than waste precious force in starting new ones, and adding one more difficulty to unified work.

I make bold to say that the real theosophical worker finds he has not enough hours in the day for the special and direct work of the Society which he wants to do. Much less has he energy to spare to go experimenting with all sorts of pretty schemes. The Order of Service may be to some an inspiration; it is meant to be that. But to many it is nothing more than a doll with which they play. When I see a member dropping the immediate, insistent work of the Society, and playing with the new-found doll, I sigh a sigh and say to myself, "Here's another already tired, wanting to go slower!"

What, then, is our immediate, insistent work? It is propaganda, in writing, lecturing, group meetings, study classes; preparing one's self for propaganda by study and meditation. To instruct mothers in slums to feed their babies pasteurized or non-pasteurized milk will hardly come into the scheme of work of the real theosophical worker. Is that, too, not work for humanity, you ask. Yes. So is burying the dead. But did not One say, "Let the dead bury the dead. Follow Me"? There are thousands to bury the dead, piously and gladly; but how few to follow Him! Which shall we choose—the straight path that goes direct to Him, or the road that winds and winds? We shall all come to Him and to God, in the end. But shall it be now, or later?

C. Jinarajadasa.

Thoughts vibrate across the centuries like waves upon the stream of time, projected by some mind ages ago.

We are beaten upon by an idea which has gathered force by contact with other waves of thought; or we are lifted upon the fulness of the tide and carried forward—exhilarated as we add from within our own heartbeat to this greater world one.—A. S.

DHARMA A NECESSARY COROLLARY TO RE-INCARNATION AND KARMA.

We are accustomed to regard as the chief foundation-stones of our theosophic doctrines the ideas of reincarnation and karma. But a little reflection must lead us to include an equally necessary doctrine, that of dharma, although dharma stands in the subsidiary relationship of a corollary to karma. It is difficult to clearly fix in mind the great concepts of reincarnation and karma in their bearing upon the evolution of the soul, because we find it so hard to conceive of the nature of the ego itself, which is vaguely conscious of its divinity, its union with the Logos, and yet is self-conscious only as it reviews or re-contacts its own impressions of experience with the works of the Logos in their lower manifestation.

We have to regard the re-incarnating ego, the atma-buddhi-manas, as a sort of reservoir of experiences together with a center of consciousness for reviewing them. And a part of the conscious nature of the ego is sent into contact with the lower planes with each re-birth.

It is then a three-fold necessity which impels this curious organism to come into repeated manifestation—a need for a knowledge of God through contact with *his* works, the necessity for the re-capitulation and study of the lessons attended and the requirement that the ego shall successively put himself into manifestation in all or potentially all of the phases of his nature.

Since karma is essentially the requirement to experience contacts or associations with lower plane affairs, it follows that a certain order must be maintained in the succession of those experiences in each incarnation just as the incarnations themselves must be set in due order and succession.

It is the Lords of Karma who arrange the lives of individual egos in orderly succession so that they may be properly utilized with the maximum of economy of all available resources. A certain elasticity of succession is permissible and is indeed necessary, inasmuch as the growing divinity of egos with their expanding power to choose their lines of thought and consequently to some extent their lines of conduct brings about what seems uncertainty as to the outcome of their lives to all who cannot read the course of the future with the most transcendent powers.

In each life-period there are certain opportunities offered, and these opportunities to learn the lessons of life are presented in certain more or less orderly succession. But the personality may choose whether he will embrace these opportunities at all or not in the incarnation, or he may choose whether he will from time to time defer the acceptance of an opportunity to a later period or until the circumstances are in some way different from what they were at the first moment of presentation.

Now the man's duty as it is placed before him for acceptance at each moment and each hour is his dharma. It is for the moment, the hour, the week, the year, his karma. It is then, in one sense, a fraction of his karma, but a fraction upon one side only, since he has the power, to some extent, at least, of choosing or rejecting the opportunity. (It is true that only one phase of the karmic opportunity is offered.)

It is one of the great lessons which theosophy has to give the world that each man has not only his karma, his great series of lessons to learn in each descent into life in a physical body, but his duties as they are presented to him in daily life. These duties are, however, hampered or hedged about by karmic limitations so that the man's freedom of choice is sometimes closely limited, while at other times he may exercise volition in a wide degree. If the Western world could but see this relationship between karma and dharma, could but realize that the stage of development of each man was intimately and often inextricably associated with his choice of lines of thought and so of action and could see that duty and dharma are not synonymous, but that dharma, which is apparently all-compelling, must be and is properly obeyed by the man, the tolerance and peace of our atmosphere would be wondrously heightened. It is a relief to us to know that our younger brothers may think those thoughts and do those acts which are sinful for us, unless we are ready to face frightful responsibilities of retribution. For

to recognize the law is to recognize the penalty of its infraction. To embrace its privileges is to accept the limitations which that recognition implies. But these limitations apply to the lower side of experience. We no longer wish to join the children in their play. Ours the serious, the sober and balanced joy of service, recognizing the propriety of their following the plan of their lives as they can see and interpret it day by day. We are relieved by the thought that they are pursuing their way according to God's law, that all will be well for them and that the watchful care of His Servants shelters and shields them at all times. W. V-H.

FETISHISM.

I have been asked to write something on fetishism as I know it both from legends and from personal knowledge.

It is regrettable that many Europeans who have visited West Africa (Acora in particular), have given erroneous reports on and colored Fetishism to such an extent, that it has well night appeared to the civilized world as a worship suitable only to savages and undeveloped races. I, as a native, have quite a different view on this subject, especially in view of the recent observations I have been privileged to make on fetishism by the light of Theosophy. Nowhere on the Gold Coast can you find fetishism so marked and practised with such ceremonies as at Acora, the present headquarters of the government.

The Gas or Acoras profess a belief in and recognize the existence of a Supreme Being. It is further believed that this Supreme Being cannot have a direct intercourse with men without the intervention of others of lower order—hence the existence of and belief in minor gods ranging from higher to the lowest.

At Acora there is a god for and directly in charge of the nation as a whole; there are also tribal, family and even individual gods, besides many others which I need not mention. All these minor gods have some form of ceremonial worship with a priest or priestess as teacher. These teachers lay much stress on ethics, and there are many laws laid down which every individual must observe.

The highest minor god at Acora is known as Sakumo. There are scores of legends in connection with this deity, showing how he helped the Gas in their wars with the Ashantees, provided food in times of famine and of beneficent influence in times of pestilence.

In the days I have been writing of, the gods mixed freely in the affairs of the nation, until the advent of Christianity which boasts of its religion as the highest and all others as coming from the devil, when these gods withdrew themselves as men no longer believed in their existence. I may also add that in the worship of these gods there are no sacrifices of human beings as is frequently done in some parts of Africa.

Formerly the office of priest and king were vested in one man, but for some reason these two offices have been separated; since then, the gods have had less to do with men.

J. E. Brown.

Axim, Gold Coast, West Africa.

PATER NOSTER.

Father in Heaven, earth-bound, in dust we lie,
Humanity to Thee alone for help may cry,
Thy Will, not our's, be done we pray,
Too blind to see, too weak to find the way,
O mighty Light, shine on us as the Sun,
Here as in Heaven, Father, Thy Will be done.
Thy Kingdom, Reason, purer than the snow,
High o'er earth's mists which darken all below,
Reason, one-pointed Reason reigns above,
Thy Kingdom come to us below in Love,
When all else fails, Thy Kingdom ever sure,
Eternal Love forevermore endure.
Thy Form in all its infinite variety,
Sole symbol of the eternal God, we see,
Thy sacred Name on earth to us is given,
That by Thy Sself, our Self may rise to Heaven,
One prayer, one will, throughout the earth the same,
Father in Heaven, hallowed by Thy Name.
In simple lif ethe body's needs are few,
Our debts we pay through Law divine and true,
From passion's sway deliver us, we pray,
To free our earth-bound mind, O may we find the way,
To will the right, to know the truth, and all to love,
To merge into that Trinity Divine above.

—Charlotte Ferreri.

ALFRED PERCY SINNETT.

The late Vice-President of the Theosophical Society is one whose name is far more widely known in connection with it than that of Mr. W. Q. Judge. Madame Blavatsky and Colonel Olcott were the Founders of the Society, but the man who launched the bark of Theosophy upon the sea of western thought was Alfred Percy Sinnett. It is true that Isis Unveiled was written before Madame Blavatsky came to India, but even in America that encyclopædic work never attracted the attention which it deserved, and it produced scarcely even a ripple of interest in England except in a very limited circle. Perhaps one could hardly have expected anything else; the book was encyclopædic—far too large for the average man, and not sufficiently clearly arranged to arrest his attention. But when in 1881 Mr. Sinnett startled the literary circles of London by the publication of The Occult World, matters were immediately put upon a very different footing. Here was a book by a man whose position vouched for him—a book short, definite and to the point.

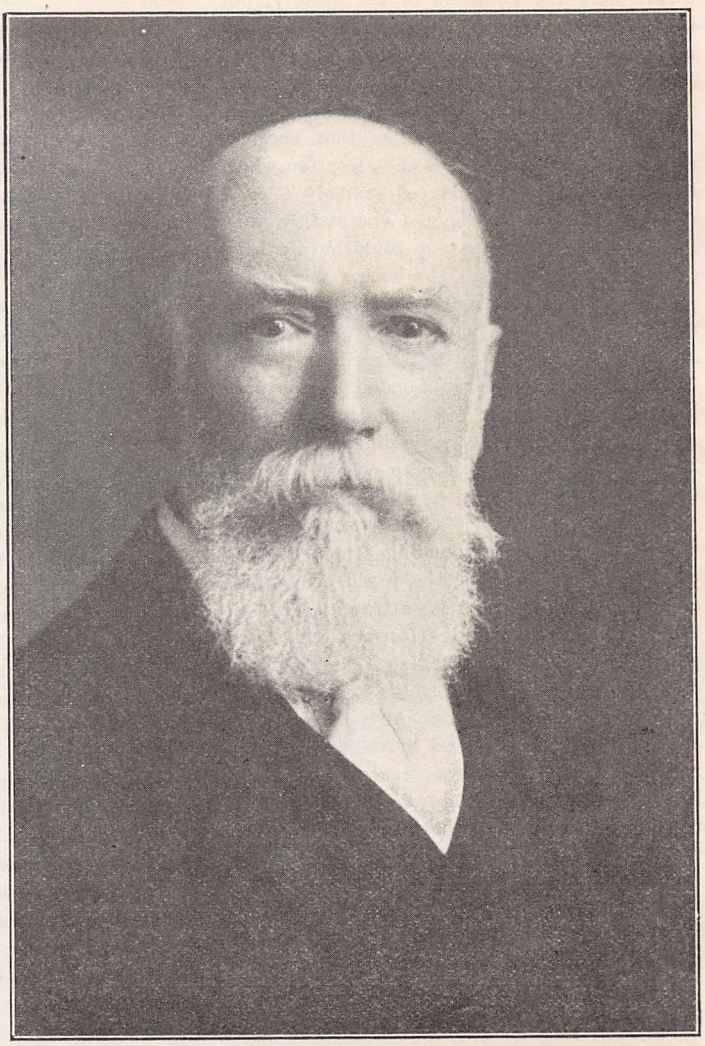
True, it told an astounding story—a story to the ordinary man of the world all but incredible, though strangely attractive; but it told it in the most straightforward and transparently truthful manner, so that to many of us its overwhelming novelty it carried conviction upon its very face. And when shortly afterwards it was followed by the fuller statement of the truth, clear, reasoned, comprehensible, contained in Esoteric Buddhism, it is no exaggeration to say that thousands of souls were stirred into instant and delighted recognition of a knowledge which had been theirs long ago in other bodies and under other skies. I know how it was in my own case, and I have heard of many others which were similar; I had at one time in those early days the privilege of assisting Mr. Sinnett in answering some of the enormous mass of correspondence which descended upon him from all parts of the civilized world in consequence of those books, so I know that there must be thousands who share my feeling of gratitude towards their author, as the channel through whom the light came to us. Many of us, too, in addition to that first valuable introduction to Theosophy, owe our heartiest acknowledgments to our late Vice-President for ever-ready courtesy and hospitality, and for much patient instruction given through many years in lectures and conversation.

The information available to us here with regard to the earlier part of Mr. Sinnett's present incarnation is but scanty. An article published some years ago in The Theosophic Messenger states that he was born on January 18, 1840, and furthermore tells us that he began life as a journalist at the age of nineteen, and by the time he was twenty-five was already the editor of The Hong-Kong Daily Press. How long he remained in China is not mentioned, but it seems that when he was again in London he became a leader-writer for The Standard, and in 1872 returned to the East, but this time to hold a position of great influence as editor of The Pioneer, by far the most important journal of India.

On February 25, 1879, nine days after the landing of Madame Blavatsky and Colonel Olcott at Bombay, he wrote to our President-Founder expressing his desire to become acquainted with them, and his willingness to publish any information which they liked to give him about their mission to India. His attitude towards the occult at that period is shown by the remark contained in that letter that, though he felt much interest in all such matters, and had had some opportunity in London to investigate remarkable mediumistic phenomena, he had never been thoroughly convinced of them, owing to the unsatisfactory conditions under which they usually occurred. A brisk correspondence ensued, and in December of the same year our Founders paid a visit to Mr. and Mrs. Sinnett at their house at Allahabad, and on the 26th of that month both host and hostess were admitted into the Theosophical Society. Colonel Olcott has related that on the occasion of that admission the voice of one of our Masters was heard—perhaps that of the Great One to whom Mr. Sinnett had done a certain kindness thousands of years ago in ancient Egypt, for They never forget; as They have said: "Ingratitude is not among our vices."

In August, 1880, the Founders were again

staying with Mr. Sinnett at Simla, and it was during this visit that most of the phenomena so fully described in The Occult World occurred. A little more than a year later he stayed with Madame Blavatsky for a few days at the then Headquarters of the Society at Breach Candy, near Bombay. It was not until the beginning of 1883 that his epoch-making book Esoteric Buddhism was published, but naturally for a long time before that he had been in frequent correspondence with the Master K. H., and also to some extent with the Master M., for the book is entirely based upon the information contained in the great mass of letters received from Them. In later years, when he came to know much more about such matters, we discovered that but a very small part of this voluminous correspondence came actually from the hands of the Masters Themselves, the great majority of the letters being actually precipitated or written by some of Their more advanced pupils—though of course by Their instructions, and so more or less accurately representing the ideas which They wished to convey. The body of information which these letters gave is unquestionably by far the most remarkable that has ever been placed openly before the world.



True, in one sense it is not new, but very old, for it was taught in the mysteries of ancient Egypt and Eleusis, but Esoteric Buddhism is the first coherent statement of it which was ever put before the profane, so that its issue marks the dawn of a new era. It was stated at that time by the Masters that whoever would take the trouble to live the life which They prescribed would presently be in a position to know for himself at first-hand the truth of most of these teachings. Some of us have taken Them at Their word, and have been able to prove their truth; many investigations have since been made, and much additional light has thereby been thrown upon our conceptions of the doctrine. Yet even now it is surprising to notice how often, when we think we have some entirely new discovery, we find that after all it was implied, even if not di-

rectly expressed, in those wonderful original letters upon which Esoteric Buddhism was based. Whatever books upon Theosophy the future may produce, nothing can displace that work from its unique position.

It was, I think, in March, 1883, that Mr. Sinnett returned finally to England. It was towards the end of that year that I first had the privilege of meeting him, thereby laying the foundation of a friendship which I am proud to say has remained unshaken by the various eruptions which have since then convulsed this very volcanic Theosophical Society. Before his arrival the London Lodge of the Society had been but a small group of students, but under his guidance it increased very rapidly, and soon took the special position which it maintained until its dissolution in the current year. I can remember well its crowded and enthusiastic meetings at that comparatively early period. Then came the Coulomb scandal, and the equally scandalous Psychical Research Report upon it, and the disturbance which this caused considerably reduced for the time the interest felt in fashionable circles in London in the study of theosophical subjects. Mr. Sinnett, however, took up with characteristic zeal the defence and rehabilitation of Madame Blavatsky, and any intelligent and impartial person must admit that his book Incidents in the Life of Madame Blavatsky constitutes the most effective of answers to that exceedingly unfair Report.

In spite of the social earthquake caused by the Coulomb affair, the old guard of the London Lodge stood faithfully round Mr. Sinnett, diminished in number, but true as ever. After a time Madame Blavatsky herself settled in London, and the Blavatsky Lodge was formed, and from that very gradually grew the activities of the present British Section. Mr. Sinnett was never much in favor of promiscuous propaganda, nor much in sympathy with the scheme of forming local centres in various parts of the country, being of opinion that its many obvious disadvantages outweigh the mere gain in numbers. For a long time, therefore, he held his London Lodge apart from the Section, though all the while he carried on its work and its meetings along the original lines; and though later he allowed it nominally to be attached to the Section, it was, I think, rather as a concession to the wishes of our present President than from any change of opinion as to the desirability of its methods. Later still, finding himself in disagreement with the policy of the President, he again withdrew his group of students, yielded up his charter, and adopted for it the name of the Eleusinian Society, under which it is now working.

The decade from 1890 to 1900 probably represented the high-water mark of the activity of the London Lodge—a time during which it filled a remarkable place in the Society; a place not, I think, usually either known or appreciated. For its inner group of students was the only one in which direct clairvoyant investigation was being conducted during that period—a kind of interregnum between the passing away of Madame Blavatsky and the development of the powers now possessed by our present President. Its transactions during that time (such as those upon The Lunar Pitris, The Story of Atlantis, The Pyramids and Stonehenge, The Human Aura) represent an amount of hard work which few members now realize, and in that work Mr. Sinnett, though not himself clairvoyant, always took a leading part as organizer and director.

To this period belongs another of his great books, The Growth of the Soul, which he describes as a sequel to Esoteric Buddhism. Earlier than this he had written his remarkable novels, Karma and United, which have never received from our Society the attention they deserve, for they would often serve the purpose of introducing our subjects to outsiders whose interest is less likely to be aroused by a book confessedly philosophical or ethical. Exceedingly good little books to put into the hands of a beginner, also ,are his Occult Essays and Nature's Mysteries; and his Rationale of Mesmerism remains the theosophical text-book of that fascinating subject.

During later years Mr. Sinnett conceived the very valuable idea of producing a magazine which, without being distinctively labelled theosophical, should nevertheless treat current topics from the occult point of view, and for this purpose he founded Broad Views. His wide experience in the newspaper world as well as his intimate knowledge of Theosophy gave him exactly the qualifications required, and it is needless to say that the magazine was always

bright, clever and interesting. Yet for some reason it was not a financial success, and after some years of hard work he was compelled to give up the effort.

All who owe so much to his teaching have joined in heartfelt sympathy with the sorrow which has so recently fallen upon him in the almost simultaneous loss of both wife and son. Poignant though that sorrow cannot but have been, it must inevitably have been greatly mitigated, not only by his own accurate knowledge of what death really means, but by the stream of affectionate thought sent to him by the thousands for whom his writings have changed the face of the world—to whom, through him, death has become no longer a foe but a friend, no longer a skeleton with a scythe to cut the thread of life, but an angel bearing a golden key to unlock the doors of a higher and nobler existence.

So long as the glad light of Theosophy shines through the ages that are yet to come, so long as Madame Blavatsky is revered as the mouthpiece of the Masters of Wisdom, so long also will the name of Alfred Percy Sinnett be remembered as one of her earliest lieutenants —as the man through whose writings that light shone out upon the western world.—C. W. L. in The *Theosophist*, July, 1909.

HOW CAN THE WEAK SERVE.

This question has been asked by a member and something like it must frequently be asked by our people. But the question contains an error,—for the strong are only comparatively so and the weak are only those who are less strong than are some others. So that the service of each can only be in the measure of his own resources.

In our Section there are ways in which all may serve. All can teach; there is not one, old or young, that may not without intentional offense, tell the doctrines of theosophy to his friend, his servant or his neighbor. Those who have no wish or think they have no opportunity for such service may arrange small clubs to raise the tiny funds required to distribute our propaganda literature, a few *Messengers* here, a few books there, primers to libraries, visits to those in misfortune. New correspondence groups need to be formed, new centers should be established in many places. There is much library work that needs to be done.

But the inmost spirit of theosophy is that of helpfulness. So, if we have no great duties of organization or teaching to perform, we can at least render loving and gracious service to those with whom we come in contact. It is a joy to meet a happy workman or servant!

W. V-H.

AN HOUR WITH MR. LEADBEATER.

I looked up again enquiringly from the piles of letters, answered and unanswered, that lay before me on the little round-cornered, black table in the famous octagon room. The sunlight glared at me from the smooth river, and smiled upon me from the luscious grass and the green palm-fronds. The hum of distant liquid voices reached my ears. The white cat lay coiled asleep upon the sofa. The round clock pursued its humble patient song. But he did not move his head, still bent uuon the facile fingers, scribing obediently the message of the inner worlds. My eyes rested with open admiration and gratitude upon his form, powerful as a Greek statue, though seated at the prosaic desk.

Involuntary I sighed, as I laid down a small handful of selected letters with a little rustle.

"Yes?" and I looked up again, to find his eyes smiling at me half-humorously over the rims of his spectacles.

"More articles," said I,—a formula in constant use. "The 'Theosophical Thirst Quencher' would like one on 'Parabrahman'; 'The Shining Light' wishes to publish full details about 'Avitchi,' 'The Peaceful Aspirant' desires you to dowse with an authoritative statement its long and heated correspondence on the subject of 'Taking the Kingdom of Heaven by Storm'; the 'Practical Theosophist' desires an article on 'Comets and Falling Stars'; the——"

"Enough!" I remained silent, waiting, while he mused a while. "I wonder if people really want to know these things; and if they do, if they know why?"

I waited silently for a few moments, and then took up the question.

"How different all these questions must seem to the Ego on his own plane; I suppose that when he is awake at all he has his own

interests and activities on the higher mental plane; which must be rather different from those of the personality! Yet I don't quite see why the personality should favor different activities if it, so far as consciousness is concerned, only a reflection of the Ego!"

My generalship succeeded beyond all expectations. The noise of the rabbit drew even the white cat, a gentlemanly ruffian, out of his slumbers; he yawned and stretched himself, wiped his feet on my immaculate dhotie and sharpened his claws in the calf of my leg.

Mr. Leadbeater disposed his paper-weights to save his treasures from the snatching fingers of the monsoon-wind, and sat up.

"Certainly," said he, "The Ego lives a life and has interests and activities on his own plane; but you must remember that he only puts down a very small part, so to speak, of himself. That part gets itself entangled in interests which because of their partiality are often along different lines than the general activities of the Ego itself. In fact, the Ego lives a life of its own on its own plane, and does not pay particular attention to the lower life of the personality, unless something rather unusual happens to it."

"I fancy I have heard you say that it is one of the works of the Masters to ray out upon the Ego a constant stream of divine influence. Does any or much of this get passed on to the personality?"

"Well, that depends upon the connection between the Ego and the personality, which is very different in different cases. There is almost infinite variety in human life. The spiritual force rays upon the Ego and some little of it certainly comes through into the personality; because, you see, though the Ego has put forth a part of himself he does not cut himself off entirely from it, though in the case of all ordinary people the Ego and the personality are very different things. The Ego in such cases has not much grasp of the personality, nor a clear conception of its purpose in sending it forth; and, again, the small piece which meets us in the personality grows to have ways and opinions of its own. It is developing by the experience which it gains, and this is passed on to the Ego; but along with this real development it usually gathers a good deal which is hardly worthy of the name. It acquires knowledge,—but also prejudices,—which are not really knowledge at all. It does not become quite free from the prejudices—not only of knowledge, or rather the absence, but of feeling and action as well—until the man reaches adeptship. It gradually discovers these things to be prejudices, and progresses through them; but has always a great deal of limitation from which the Ego is entirely free.

"You ask how much of the spiritual force passes on to the personality. One could only decide in a particular case by using clairvoyance. But something of it must flow through always, because the lower is attached to the higher, just as the hand is attached to the body by the arm. It is certain that the personality must get something, but then it can only receive what it is able to receive. It is also a question of qualities. The Master might quite conceivably be playing upon certain of the qualities of the Ego which were very obscure in the personality, and in that case, of course, very little would come down."

"It is not unlike the reverse action in which the personality, as it were, feeds the Ego," I remarked. "There the lower experience may be retained in the tendencies of the permanent atoms of the physical, astral and lower mental planes, and draw the Ego again into like experiences according to their vibration rates; but only those things can be handed on to the spiritual or permanent Ego which are compatible with its nature and interests."

"Precisely. Remember, though, that one tends to exclude the good and the other the bad, or rather I should say the spiritual and the material, for nothing is bad. You can sometimes see many of the influences at work, by clairvoyance. On a certain day, for example, you may see a characteristic very much intensified, with no outward reason. The cause is often to be found in what is taking place at some higher level,—the stimulation of that quality in the Ego. Sometimes a man finds himself overflowing with affection or devotion, and quite unable to understand why on the physical plane. The cause is usually again the stimulation of the Ego, or it may be that the Ego is taking some special interest in the personality for the time being."

"Perhaps in our meditation we draw such

attention on the part of the Ego?" I queried.

"Yes, certainly. But it is well to keep in mind that we must try to reach up to join that higher activity, and not try to interrupt it to draw down its attention to the lower. As regards the influence it is certainly invited by right meditation, which is always effective, even though things may seem to be very dull and quite without zest in the physical. The reaching up of the Ego itself often means its neglect to send energy down to the personality, and this, of course, leaves the latter feeling rather dull and in the shade. The extent, then, to which the personality is influenced depends upon two things principally—the strength of the connection at the time between the Ego and the personality, and the particular work which the Master is doing upon the Ego, that is, the particular qualities He is playing upon."

"Meditation, and the study of these spiritual subjects makes a very great big difference, then, in the life of the Ego?"

"Yes, very much indeed. The usual person who has not taken up these matters seriously has, as it were, only a thread of connection between the higher and the lower self. The personality seems to be all, and the Ego, though it undoubtedly exists on its own plane, is not at all likely to be doing anything actively there. It is very much like a chicken which is growing inside an egg. But in the case of some of ourselves who have been making efforts in the right direction, we may hope that the Ego is becoming quite vividly conscious. He has broken through the shell, and is living a life of great activity and power. As we go on we become able to unify our personal consciousness with the life of the Ego, as far as that is possible; and then we have only the one consciousness and all that we have here is the consciousness of the Ego, who knows all that is going on. But with many people at the present day there is often considerable opposition between the personality and the Ego. In fact, there are many things to be taken into account. If you have to deal with a fairly advanced Ego you will often find him somewhat inconsiderate of his body. You see, whatever is put down into the personality is so much taken from him. I have again and again seen cases where the Ego was somewhat impatient and withdrew into himself somewhat—but in cases such as these there is always a flow, which is not possible with the ordinary man. In the ordinary man the part is as it were put down and left, though not quite cut off, but at this stage there is constant communication between the two along the channel. Therefore he can withdraw whenever he chooses, and leave a very poor representation of the real man behind. So the relations between the lower and higher self vary very much in different people and at differnt stages of development."

"And at what does the Ego work in these cases?"

"Oh, he may be learning things on his own plane; or helping other Egos—there are very many kinds of work for which he may need an accession of strength. You may have noticed that sometimes, after you have completed a special piece of work that has needed the coöperation to a large extent of the Ego—as, for example, sometimes in lecturing to a large audience—he takes away the energy and leaves the personality with only enough to feel rather dispirited with. For a time he admitted there was some importance in the work, but afterwards he leaves the poor personality feeling rather depressed. Of course, depression comes much more often from other reasons, such as the presence of an astral entity in a low spirited condition, or of some non-human beings. And joy also is not always due to the influence of the Ego—in fact, the man does not think much about his own feelings when he is in a fit condition to receive an influx of power—but may be produced by the proximity of harmonious nature-spirits, or in a variety of other ways."

"Is the channel a permanent thing, always open?"

"By no means. Sometimes it appears almost choked up, which is quite an easy possibility in view of the narrowness of the thread in most cases. Then the force may break through again on some occasion such as that of a conversion. But for many of us there is a constant flow in some measure. Meditation conscientiously done, opens the channel and keeps it open."

"Will you explain how the different kinds of meditation affect the flow, and how we may best bring it down?" I queried.

"Don't bring it down. It is better to go up to it,"—he glanced reproachfully at me, and

meaningly at the clock. I transferred my eyes to its relentless face, and abashed by its stony gaze lapsed into silence, burying myself once more in the stacks of correspondence.

Ernest Wood in *Theosophist*.

THE CHRIST OF ST. JOHN.

(Continued from page 136.)

The Drama of the Logos.

that true drama that reveals through events on earth the pattern of things on high. The Logos exists in time, and as such creates, moves among men and atones. Yet is he one with the Ineffable, out of time, in the glory no man shall see.

The Logos exists from eternity to eternity. "Before Abraham was, I am." As equal to the Father, "Whatsoever things the Father doeth, these also doth the Son likewise." As the manifested Godhead he is the Lord, Ishvara, the Creator, and "All things were made by him, and without him was not anything made that was made." For us, he is the Light of the World; no mortal may see the Ineffable but as reflected in him, "Not that any man hath seen the Father, save he which is of God."

The Logos Comes.

The Drama of the Logos is a phenomenon, a shining forth. Though the darkness will not comprehend, yet will he shine forth. He comes, not of his own accord: "Neither came I of myself but he that sent me." The Ineffable offers that primordial sacrifice of Himself as the Son, and the Logos shines forth. "For God so loved the world that he gave his only begotten Son," in order that we might become.

While the Logos shines forth in the phenomenal world, he is the Son, less than the Father: "For my Father is greater than I." Yet is there ever that mystic unity of Father and Son: "I am in the Father, and the Father is in me. I am not alone, but I and the Father that sent me. He that sent me is with me." As the Logos comes, it is "not to do mine own will, but the will of him that sent me. I seek not mine own glory."

As he shines forth, we, the other children of the Father, are linked to him in mystic ways. He is the Vine and we are the branches. He is the Living Bread, the Bread of Life, and but for him we should not live. He comes to abide with us and to be the Atonement. He comes as the Mediator, that we may abide in him and so in the Father. He is the Way, the Truth and the Life, and no man cometh unto the Father but by him.

As the Atonement, unifying us with the Ineffable, he, too, performs a sacrifice. We are the sheep, given him by the Father, and he comes as the Good Shepherd to feed his lambs, and gladly lay down his life for them. All are his sheep, not of one faith or of one world: "Other sheep I have not of this fold."

The Logos Returns.

The Logos, during his mission, knows it will have an end. He knows that the last act of the drama, too, is ordained by the Father: "But for this cause came I unto this hour." His return is a part of the shining forth, for "In my Father's house are many mansions. I go to prepare a place for you. If I go not away, the Comforter will not come to you."

There is no cry to God of a pain in the sacrifice; only a glorification: "I am come forth from the Father, and am come into the world; again I leave the world, and go to the Father. Glorify thou me with thine own self, with the glory I had with thee before the world was."

The Mission of the Logos.

The mission of the Logos is to prepare each one of us for a day to come. "At that day ye shall know that I am in my Father, and ye in me, and I in you." So long as he works, he is as a perfect lens, concentrating the rays from the Ineffable, passing them through him to men, keeping nothing for himself. In all that he does he seeks the glory of the Father. "My doctrine is not mine, but his that sent me. As the Father hath taught me I speak of these things. For I have not spoken of myself; but the Father which sent me gave me a commandment what I should say and what I shuold speak; and I know that his commandment is life everlasting."

The Message of the Logos.

As the Logos returns to the Father, he leaves his message with men. "I have given you an example, that ye should do as I have done to you. A new commandment I give unto you, that ye love one another. Greater love hath no man than this, that a man lay down his life for his friends."

Though he goes whither we cannot come,

yet "If any man serve me, let him follow me; and where I am, there shall also my servant be." The Divine Sun sets in a blaze of glory, announcing the coming of the Comforter to abide with us always—"My peace I give unto you."

Faith in Christ.

How shall we be made one with the Logos, and through him with the Father? By "believing" in him. But to believe in him is to "abide" in him. For faith in Christ is not for St. John a mere profession of faith in Christ as the Son of God. We must abide in Christ, partake of His nature; and to believe in him in this sense is possible only when we have so crucified ourselves that within us the Christ Child has been born. When that wonder has happened, then "He that believeth in me, believeth not on me but on him that sent me." Time has ceased for the soul then; all deaths are dead: "I am the Resurrection and the Life, saith the Lord, he that believeth in me though he were dead yet shall he live, and whoso liveth and believeth in me shall never die."

Christ the Logos.

Could there be a more glorious conception of Christ than Christ the Logos? Does not Christ the Logos move to the music of the spheres? Religion and science, philosophy and art, all but proclaim His shining forth. It is of Him, too, we hear in far off days in ancient India. "When He shines forth, all things shine after Him; by Brahman's shining shines all here below." "Him, nor from above, nor from below, nor midmost, can one grasp; no equal to be found is there of Him, whose name is glory great. Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth. Him and Him only knowing one crosseth over death; no other path at all is there to go." Shvetashvatara of the East and Saint John of the West cease to be of one nation or of one faith as they hymn the glory of Him in whom we live and move and have our being.

The Three Christs.

Three conceptions of the Christ there are for men as they seek to come to Him. One is of Matthew, Mark and Luke of Him as the Friend, the Saviour, the Messiah, who abode with men and was crucified of them, and shall come once again at the Last Day to judge the quick and the dead. To this conception of Him as Lord and Friend, Paul adds that of Him as the Archetypal Man, in whose image all men are Christ's in the making, in the mystery of whose resurrection is the hope of our salvation. A fuller, more cosmic note is sounded by John as he reveals Christ to us in yet another aspect, as the Logos made flesh, the Wisdom of God mirrored as man. All are revelations, each fuller than its predecessors, of the glory and beauty and compassion of that Flower on our human tree, the Christ of the Coming Race, the Buddha to be of Humanity.

And His disciples, each according to his heart's desire, will find the Light they seek shining through Him. But to Saint John will some of them ever give thanks for having revealed the Master as that Mystery of mysteries—Christ the Logos. C. Jinarajadasa.

"Blessed are the Peacemakers; for they shall be called the children of God."

Peace is the essence and atmosphere of the Eternal. It is the bliss that cometh with perfect harmony. They who work for the order of the universe are makers of this peace on all the planes. The harmonizers are the music-makers of the spheres. The Shining Ones who guide the processes of nature, even to those who serve them in the aggregating of the atoms of the elements, the Mighty Ones who lead and guard the human evolution, from its first flickering spark of consciousness to union with the Fire of the Supreme, are workers for harmony, for peace. So to each soul is given the power, the duty, of working in coöperation at the sublime task of making a universe of harmony, of peace divine. There is no hour of any day in which one cannot do the beautiful work. There is no soul to whom one comes on any plane to whom one may not send a note of the heavenly song. In the home, in the streets, in the sanctuary and the slums, in noise and silence, that note will be heard, or felt, and its answer will come in quick and thrilling response. For the keynote of the God within is Peace, and even the most dulled and dust-clogged instrument will awaken to the vibration at which it was attuned when it came from the great "music-maker's" hand.

"Do, then, thy part, oh! Children of my heart, and share its bliss!"

THE BEGINNINGS OF THE SIXTH ROOT RACE.

The Yellow Temple.

If we think of the men of the crimson temple as developing through colour, and those of the blue as utilizing sound, we might perhaps put form as the vehicle principally employed in the yellow temple—for naturally yellow is the colour of the temple especially devoted to intellectual development, since it is in that way that it symbolizes itself in the various vehicles of man.

Once more the architecture and the internal structure of the temple are the same, except that all decorations and outlinings are in yellow instead of blue or crimson. The general scheme of the service, too, is identical—the text or key-note at the first, which brings all into unison, then the aspiration or prayer or effort of the people, which calls down the response from the Logos. The form of instruction which, for want of a better name, I have called the sermon, also seems to have its part in all the services. All alike use incense, though the difference between the kind used in this yellow temple and that of the blue and the crimson is very noticeable. The vortex in this case stimulates intellectual activity, so that merely to enter the temple makes a man feel more keenly alive mentally, better able to understand and to appreciate. These people do not bring with them any physical instruments, and instead of passing before their eyes a succession of clouds of colour they begin, as soon as they take their seats, to visualize certain mental forms. Each man has his own form, which is clearly intended to be an expression of himself, just as was the physical instrument of the musician or the special colour scheme of the worshipper in the temple of affection. These forms are all different, and many of them distinctly imply the power to visualize in the physical brain some of the simpler four-dimensional figures. Naturally the power of visualization differs; so some people are able to make their figures much more complete and definite than others. But curiously the indefiniteness seems to show itself at both ends of the scale. The less educated of the thinkers—those who are as yet only learning how to think, often make forms which are not clearly cut, or even if at first they are able to make them clear they are not able to maintain them so, and they constantly slip into indefiniteness. They do not actually materialize them, but they do form them very strongly in mental matter, and almost all of them, even at quite an early stage, seem to be able to do this. The forms are evidently at first prescribed for them, and they are told to hold them rather as a means than as an object of contemplation. They are clearly intended to be each an expression of its creator, whose further progress will involve modifications of the form, though these do not seem to change it essentially. He is intended to think through it and to receive vibrations through it, just as the musical man received them through his instrument, or the member of the colour congregation through his colour-form. With the more intelligent persons the form becomes more definite and more complicated; but with some of the most definite of all it is again taking on an appearance somewhat suggesting indefiniteness, because it is beginning to be so much upon a still higher plane—because it is taking on more and more of the dimensions, and is becoming so living that it cannot be kept still.

The Intellectual Stimulus.

When the deva appears he also makes a form—not a form which is an expression of himself, but as in the other temples one which is to be the key-note of the service, which defines the special object at which on this occasion he is aiming. His congregation then project themselves into their forms, and try through those to respond to his form and to understand it. Sometimes it is a changing form—one which unfolds or unveils itself in a number of successive movements. Along with the formation of this, and through it the deva-priest pours out upon them a great flood of yellow light which applies intense stimulus to their intellectual faculties along the particular line which he is indicating. He is acting very strongly upon both their causal and mental bodies, but very little comparatively on the astral or buddhic. Some who have not normally the consciousness of the mental body have it awakened in them by this process, so that for the first time they can use it quite freely and see clearly by its means. In others, who have it not normally, it awak-

ens the power of four-dimensional sight for the time; in others less advanced it only makes them see things a little more clearly, and comprehend temporarily ideas which are usually too metaphysical for them.

Intellectual Feeling.

The mental effort is not entirely unaccompanied by feeling, for there is at least an intense delight in reaching upwards, though even that very delight seems to be felt almost exclusively through the mental body. They all pour their thoughts through their forms into the priest-deva, as before, and they offer up these individual contributions as a kind of sacrifice to the Logos of the best that they have to give. Into him and through him they give themselves in surrender to the burning light above; they merge themselves, throw themselves, into him. It is the white heat of intellectuality raised to its highest power. As in the other temples, the priest-deva synthesizes all the different forms which are sent to him, and blends together all the streams of force before forwarding it to the circle above him, who this time consist of that special class which for the present we will call the yellow devas—those who are developing intellect and revel in assisting and guiding it in man. As before, they absorb the force but only to send it out again at a higher level and enormously increased in quantity to the great chieftain who is the head of their ray, and, as it were, a kind of centre for the exchange of forces. The intellect aspect of the Logos plays upon him and through him from above, while all human intellect reaches up to him and through him from below. He receives and forwards the contribution from the temple, and in turn he opens the flood-gates of Divine Intelligence which, lowered through many stages on the way, pours out upon the waiting people and raises them out of their every-day selves into what they will be in the future. The temporary effect of such a down-pouring is almost incalculable. All Egos present are brought into vigorous activity, and the consciousness in the causal body is brought into action in all of those in whom as yet it is in any way possible. In others it means merely greatly increased mental activity; some are so lifted out of themselves that they actually leave the body, and others pass into a kind of Samidhi, because the consciousness is drawn up into a vehicle which is not yet sufficiently developed to be able to express it. This response from above is not merely a stimulation. It contains also a vast mass of forms—it would seem all possible forms along whatever is the special line of the day. These forms also are assimilated by such of the congregation as can utilize them, and it is noteworthy that the same form means very much more to some people than to others. For example, a form which conveys some interesting detail of physical evolution to one man may to another represent the whole vast stage of cosmic development. For many people it is as though they were seeing in visible form the Stanzas of Dzyan. All are trying to think on the same line, yet they do it in very different ways, and consequently they attract to themselves very different forms out of the vast ordered system which is at their disposal. Each man draws out of this multitude that which is most suited to him. I notice that some people seem to be simply getting new lights on the subject, substituting for their own thought-form another which is in reality in no way superior to it, but simply another side of the question. Men are evidently raised into the Buddhic consciousness along these lines. By intense thinking, by comprehension of the converging streams they attain first the intellectual grasp of the universe, and then by intense pressure upwards they realize it and break through. It usually comes with a rush and almost overwhelms the man—all the more so as along his line he has had little practice before in understanding the feelings of humanity. From his intellectual point of view he has, as it were, been philosophically examining and dissecting people, as though they were plants under a microscope, and now, in a moment, it is borne in upon him that all these also are divine as himself, that all these are full of their own feelings and emotions, understandings and misunderstandings, that these are more than brothers since they are actually within himself and not without. This is a great shock for the man to whom it comes, and he needs time to readjust himself and to develop some other qualities which he has been hitherto to some extent neglecting. The service ends much as the others did, and each man's mental form is permanently somewhat the better for the exer-

cise through which he has passed.

Mental Magic.

Here also we have the form of instruction which we have called the sermon, and in this case it is usually an exposition of the changes which take place in a certain form or set of forms. In this case the deva seems occasionally to make use of spoken words, though very few of them. It is as though he were showing them changing magic lantern pictures and naming them as they pass before him. He materializes his form strongly and clearly, and each member of the congregation tries to copy it in his own mental matter. In one case which is observed what is described is the transference of forms from plane to plane—a kind of mental magic, which shows how one thought can be changed into another. On the lower mental he shows how a selfish thought may become unselfish. None of course are crudely selfish, or they would not be in the community; but there may still remain subtle forms of self-centered thought. There is a certain danger also of intellectual pride, and it is shown how this can be transmuted into worship of the wisdom of the Logos. In other cases most interesting metamorphoses are shown—forms changing into one another by turning inside out like a glove. In this way, for example, a dodecahedron becomes an icosahedron. Not only are these changes shown, but also their inner meaning on all the different planes is explained, and here also it is interesting to see the unfoldment of the successive esoteric meanings and to notice how some members of the congregation stop at one of these, feeling it to the highest possible degree, and well satisfied with themselves for being able to see it, while others will go on two or more stages beyond them, further into the real heart of the meaning. What is applied only as a transmutation of their own thoughts by the majority of the congregation may be to the few who have gone further a translation of cosmic force from one plane to another. Such a sermon is a veritable training in mental intensity and activity and it needs a very closely sustained attention to follow it. In all the temples alike a very great point is made of the training of the will which is necessary in order to keep the attention focussed upon all the different parts of their variations in the pictures, the music, or the thought-forms. All this is shown most prominently by the intense glow of the causal bodies, but it reacts upon the mental vehicles and even upon the physical brain, which appears on the whole to be distinctly larger among these pioneers of the sixth Root-race than with men of the fifth. It used to be thought by many that much study and intellectual development tended greatly to atrophy or to destroy the power of visualization, but that does not seem to be at all the case with the devotees of the yellow temple. Perhaps the difference may be that in the old days study was so very largely a study of mere words, whereas in the case of all these people they have for many lives been devoting themselves also to meditation which necessarily involves the constant practice of visualization in a very high degree.

The Green Temple.

Yet one more type of temple remains to be described—a type which is decorated in a lovely pale green, because the thought-forms generated in it are of precisely of that colour. Of the temples already mentioned the crimson and the blue seem to have many points in common, and a similar link seems to join the yellow and the green. One might perhaps say that the blue and the crimson correspond to two types of what in India is called Bhakti-yoga; in that case the yellow temple might be thought of as offering us the Jnana-yoga, and the green temple the Karma-yoga; or in English we might characterize them as the temples of affection, devotion, intellect and action respectively. The congregation of the green temple works also chiefly on the mental plane, but its particular line is the translating thought into action—to get things done. It is part of their regular service to send intentionally arranged thought-currents out primarily towards its own community, and through them to the world at large. In the other temples also they thought of the outside world, they included it in their thoughts of love and devotion or treated it intellectually; but the idea of these people is action with regard to everything, and they would consider that they had not surely grasped an idea until they had translated it into action. The people of the yellow temple, on the other hand,

would take the same idea quite differently, and would consider it perfectly possible to have the fullest comprehension without action. They cannot feel that they are really fulfilling their place in the world unless they are constantly in active motion. A thought-form to them is not an effective thought-form unless it contains some of their typical green—because, as they say, it is lacking in sympathy, so that all their forces express themselves in action, action, action, and in action is their happiness, and through the self-sacrifice of the action they attain. They have very powerful and concentrated plans in their minds and in some cases I notice that many of them combine to think out one plan and to get the thing done. They are very careful to accumulate much knowledge about whatever subject they take up as a specialty. Often each one takes some area in the world into which he pours his thought-forms for a certain object. One, for example, will take up education in Greenland, or social reform in Kamtchatka. They are naturally dealing with all sorts of out-of-the way places like these, because by this time everything conceivable has already been done in every place of which we have ever heard in ordinary life. They do not use hypnotism, however; they do not in any way try to dominate the will of any man whom they wish to help, but they simply try to impress their ideas and improvements on the brain.

The Line of the Healing Devas.

Once more, the scheme of their service is like that of the others. They do not bring with them any physical instruments, but they have their mental forms just as the intellectual people have, only in this case there are always plans of activity. Each has some special plan to which he is devoting himself, though at the same time we must observe that through it he is devoting himself to the Logos. They hold their plans and the realization of them before them just in the same way as the other men will do their thought or colour-forms. It is noteworthy that these plans are always carried to a great height of conception. For example, a man's plan for the organization of a backward country would include and be mainly centered in the idea of the mental and moral uplifting of its inhabitants. These devotees of the green temple are not actually philanthropical in the old sense of the word, though it is certainly true that their hearts are filled with the sympathy with their fellow-men which expresses itself in the most beautiful shade of their characteristic colour. Indeed, from what glimpses have been caught of the outer world it seems evident that ordinary philanthropy is quite unnecessary, because poverty has disappeared. Their schemes are all plans for helping people or for the improvement of conditions in some way, suggestions of all kinds and sorts of activity seem to find their place here, and they appeal to the active or healing devas, the type identified by Christian mystics with the hierarchy of the archangel Raphael. Their deva-priest puts before them as his text or as the dominant idea of the service something which will be, as it were, an aspect of all their ideas and will strengthen every one of them. They try to present clearly their several schemes, and through that they gain a certain amount of development for themselves in trying to sympathize with and help other people. After the preliminary tuning-up and the opening benediction there comes once more the offering of their plans. The opening benediction may be thought of as bringing the sympathy of the devas for all their schemes and, as it were, the identification of the deva-priest with each and all of them. When the time of aspiration comes, each offers his plan as something of his own which he has to give as his contribution, as the fruit of his brain, which he lays before the Lord, and also he has the thought that thus he throws himself and his life into his schemes as a sacrifice for the sake of the Logos. Once more we get the same magnificent effect, the splendid sheet and fountains, the great glowing sea of pale luminous sunset green, and among it the flames of darker green shooting up from the sympathetic thought of each member present. Just as before all this is gathered into a focus by the deva-priest, is sent up by him to a circle of healing devas above, and through them to the chieftain of their ray, who once more presents this aspect of the world to the Logos. Then when they offer themselves and their thoughts, there comes back the great flow of response, the out-pouring of good-will and of blessing, which in turn illuminates the sacrifice which they have offered through the line to which each has directed himself. The great devas seem to magnetize the man and

increase his power along this and cognate lines, raising to higher levels, even while they increase it. The response not only strengthens such thoughts of good as they already have, but also opens up to them the conception of further activities for their thoughts. It is a definite act of projection and it is done by them in a time of silent meditation after the reception of the blessing. A fact which was observed was that there are many types among these people, that they bring different chakrams or centers in the mental body into activity and that their streams of thought-force are projected sometimes from one chakram and some times from another. In the final benediction it seems as though the Logos pours himself through his devas into them and then again out through them to the objects of their sympathy, so that an additional transmutation of the force takes place, and the culmination of their act is to be an active agent for His action. Intense sympathy is the feeling most cultivated by these people; it may be said, indeed, to be their key-note, by which they gradually rise through the mental and causal bodies to the buddhic, and there find the acme of sympathy, because there the object of sympathy is no longer without themselves, but within. The sermon in this case seems frequently to be an exposition of the adaptability of various types of elemental essence to the thought-force which they required. Such a sermon is illustrated as it goes on, and the thought-force which they require. Such a the deva and materialized for them so that they may learn exactly the best way to produce them and the best materials of which to build them.

Independents.

In the special lines of development of these temples there seems a curious half-suggestion of the four lower sub-planes of the mental plane as they present themselves during the life after death, for it will be remembered that affection is the chief characteristic of one of these planes, devotion of another, action for the sake of the deity of a third, and the clear conception of right for right's sake of the fourth. It is, however, quite clear that there is no difference in advancement between the Egos who follow one line and those who follow another; all these paths are clearly equal, all alike are stairways leading from the level of ordinary humanity to the path of Holiness which rises to the level of adeptship. To one or other of these types belong the great majority of the people of the community, so that all these temples are daily filled with crowds of worshippers. A few people there are who do not seem to attend any of these services, simply because none of these are to them the most appropriate ways of development. There is not, however, the slightest feeling that these few are therefore irreligious or in any way inferior to the most regular attenders. It is thoroughly recognized that there are many paths to the summit of the mountain, and that each man is absolutely at liberty to take that which seems best to him. In most cases a man selects his path and keeps to it, but it would never occur to him to blame his neighbor for selecting another, or even for declining to select any one of those provided. Every man is trying his best in his own way to fit himself for the work that he will have to do in the future, as well as to carry out to the very best of his ability the work at present before him. Nobody harbors the feeling, "I am in a better way than so-and-so," because he sees another doing differently. The habitual attendants of one temple also quite often visit the others; indeed, some people try them all in turn rather according to their feeling of the moment, saying to themselves, "I think I need a touch of yellow this morning to brighten up my intellect; or perhaps I am becoming too metaphysical, let me try a tonic of the green temple; or on the other hand, I have been straining very hard lately along intellectual lines, let me now give a turn to affection or devotion."

Congregation of the Dead.

Many people also make a practice of attending the magnificent though more elementary services which are frequently held in the temples, ostensibly for children. I shall describe these in detail when speaking of the subject of education. It is interesting to observe that the peculiar nature of the temple services of this community has evidently attracted much attention in the astral world, for very large numbers of dead people make a practice of attending the services. They have discovered the participation of the devas and the

tremendous forces which are consequently playing through them, and they evidently wish to partake of the advantages. It will of course be understood that this congregation of the dead is recruited exclusively from the outside world, for in the community there are no dead, since every man, when he puts aside one physical body promptly assumes another in order to carry on the work to which he has devoted himself.

The Master of Religion.

The whole of the religious and educational side of the life of the community is exclusively under the direction of the Master K. H., and He Himself makes it a point to visit all the temples in turn, taking the place of the officiating deva, and in doing so showing the fact that He combines within Himself in the highest possible degree all the qualities of all the types. The devas who are doing work connected with the religion and education are all marshalled under His orders. Some members of the community are being trained by the devas, and it seems probable that such men will in due course pass on to the line of the deva evolution.

Public Buildings.

It was manifest in the beginning that when the community was founded a vast block of central buildings was erected and that the houses of the first settlers were grouped round that, though always with ample space between them for beautiful gardens. By this time many subordinate towns have sprung up in the district, though perhaps the word town may mislead a twentieth-century reader, since there is nothing in the least resembling the sort of town to which he is accustomed. The settlements may rather be called groups of villas thinly scattered amidst lovely parks and gardens, but at least all such settlements have their temples, so that every inhabitant is always within quite easy reach of a temple of the variety which he may happen to prefer. The whole estate is not of very great size, some forty or fifty miles in diameter, so that even the great central buildings are, after all, quite easily available for anyone who wishes to visit them. Each temple has usually in its neighborhood a block of other public buildings—a sort of public hall, and extensive library, and also a set of school-buildings. We shall now proceed to describe these schools, and the many interesting features of the new education.—C. W. Leadbeater. (From *The Theosophist.*)

EVOLUTION OF THE CHRIST FROM THE SAVAGE.

The lowest savage is on the way to Christhood. The Christ deevloped from the lowest savage state. He passed through the barbarities of savagery into the lownesses of the souls just emerged from the savage state into births amid civilization, such souls as are the denizens of the slums. He passed on upward through hundreds of lives, each higher than that which preceded it, until finally the critical moment came when there was offered to Him the choice of rapid evolution, on the Path of Initiation, or the slow upward growth under the shaping of pleasures and pains, like the generality of mankind. He chose the harder path of self-development, and succeeded.

It may perhaps be felt by some that it degrades our conception of the Christ to believe that He developed from the lowest savage state. But let us ask: Does it degrade our conception of one of the famous California Sequoias to know that it developed from an insignificant seed, and moreover, that that seed, that center of life, sent its rootlets down possibly into a mass of corruption in the subsoil? Those little roots sent downward perhaps into putrescent, foul matter nevertheless drew thence the nourishment which sent upward toward the light first the green leaflets and thereupon the tree, which, as the centuries rolled on, went up and up in development and height until it towered in kingly grandeur over the surrounding forests. Does it degrade our conception of this magnificent vegetable being, to say that it developed from a seed in the midst of foul matter of the soil? We venture to say that it does not. The splendid fact is there—the magnificent tree. We see its head touched by the radiance of the day, swayed by the purest breezes; and we know its roots to extend deeply and far abroad in the various elements of the Earth's surface.

Now does it degrade our conception of the Christ to say that He arose from the lowest of the low, deep-rooted in the trials and suffer-

ings of all humanity, passed through all types of experience, and now stands far above the average, in the radiance of Divinity, the vibrations of purest spirituality? Does not this really enhance our conception of His grandeur and increase our sentiments of attachment to Him; for can He not the better fathom our needs, can He not the better understand our longings, on account of Himself having passed through the conditions of neediness and longing?

The development of the Christ, of the Buddha, of all other Founders of great religions, clear through humanity from its lowest stage, is the basis, the warrant, for Their ineffable compassion: They thus know humanity from beginning to end; and an inspiring thought it is, that They all rose to Their present sublime altitude of wisdom and love and power through Their own efforts, aided after a time, when They had earned the assistance, by one or more Great Ones who had preceded Them, who were Their elder brothers, as They Themselves are ours. F. Milton Willis.

ILLUSIVE TIME.

Time, space and their connecting link, motion, form a trinity that bewilders man and leads him a merry dance, and of the three probably none more than Time. Few take notice of this, yet probably nothing is a greater index of man's place in the evolutionary path than his attitude towards time. Let us take a few examples to illustrate. We will select two from savages; one from a rather ordinary individual in our own race; one a person well on the left-hand path, and lastly the Masters. The first case really shows how all three dominate the savage, while the others illustrate the time element only. The writer was considering a construction problem in a country he was unfamiliar with and asked his engineer, who had just returned from a field examination, to what extent native labor could be depended upon, and the following is one of his illustrations of the native: "If you come upon a native sitting in the sand and place a nickel six feet from him, two bits, half a dollar and a dollar at further intervals of six feet each, and tell him he can have any one he chooses, he will roll over and reach for the nickel every time." Case two: A big brutish negro was convicted of murder and sentenced to be hanged on a certain day in August. The judge asked him if he had anything to say, why sentence of death should not be passed. The negro slowly arose to his feet and leaning over the railing, looked beseechingly at the judge and said: "Say, judge, you don't mean this coming August, do you?" The fact that he was to be hanged was not of so much importance, but the fact that it was getting alarmingly near concerned him immensely. A friend plead with a young girl to change the trend of her life and tried to show her where she was going and pictured to her the horrible ending of such a life, and asking her if she did not know what it would come to. Her reply was, "Yes, sometime," and it was said in a tone that showed how small in perspective that sometime with all its remorse and sorrow looked beside present pleasure. Three years had passed and a friend recently remarked, "She has reached the 'don't care' stage." In the fourth example, the party is said to have remarked "One Manvantara is enough for me." In the case of the Master's, we can hardly say they see things in perspective; they see them all in their real size and work with equal care and interest, whether the thing be a year or ten thousand years away. To the ordinary mortal, the future often looks like a landscape viewed through the wrong end of a telescope where objects only a short distance away are invisible, yet even a Manvantara may look exceedingly short when viewed from its end through the other end of a telescope.

Mrs. Besant tells us to think in larger cycles of time "to think in thousands and tens of thousands of years," that is, to think in cycles out of relation to the lower self, for the dominion of time over us is as the dominion of the lower self and disappears with it. Then we will live in the eternal in that "peace that passeth understanding." So, let us work not for now nor for the next incarnation nor any time nor place, and without concern whether the wheel turns fast or slow, our only concern being that we use our best endeavors. X.

The source of all the Great World Power, enthroned in Silence, waits; waits until the heart of man, freed from all passion, shall turn to deeds of Love.

THE BHAGAVAD GITA.*

Among all the Aryan peoples of East and West the Hindus alone have produced a great national religion, Hinduism, and a great world religion, Buddhism. Intensely religious from the beginning of their existence as a nation, for thousands of years ever since they have maintained a religious and philosophical activity that no other nation has shown. No wonder then, if the literature of India, treating of religion and philosophy, should exceed in volume that of any other race. Vedas, Brahmanas, Upanishads, Sutras, Puranas—these are the divisions, according to age, of the enormous mass of Hindu sacred literature.

But among all these works of different epochs and of varying size, the Bhagavad Gita holds a unique position. It consists of exactly seven hundred verses, divided into eighteen chapters; and yet this tiny volume is practically the Bible of the Hindus, for to all the cultured Hindus of whatever sect or creed, its teachings on the deepest problems of heart and mind come with the divine sanction of God.

It has been translated from the Sanskrit into most of the vernaculars of India; it has been quoted for centuries in many a book; Hindu philosophers and scholars famous in history have written exhaustive commentaries upon it; and to swell the number of these commentaries, within recent times we have two new expositons of its philosophy, one by the late T. Subba Rao in his "Lectures on the Bhagavad Gita," and the other in the "Studies in the Bhagavad Gita," by the "Dreamer." But these writers look upon the book with the eye of faith, and they stand within the charmed circle of Hindu tradition; and so I have thought it might be of use to consider the book and its teachings from the more independent standpoint of a student of Theosophy.

To us who study Theosophy, our interest in the scriptures of the world lies solely in the fact that here and there in them we find fragments of the divine truths of Theosophy, in some clearly, in others dimly; and that a particular truth should or should not appear in a religion at a given epoch, or that we can trace its origin and development, has to us none but a historical importance. If, therefore, in the analysis of the Bhagavad Gita, we find ourselves at variance with Hindu traditions, none of its philosophy is thereby and necessarily invalidated. Our aim should be to come as near the truth as we may, and it matters little if in that attempt we run counter to accepted beliefs.

In the analysis of the Gita we shall try to determine two things, first, if we can glean any facts as to its authorship and date of composition, and, secondly, what are the leading doctrines in it.

First, then as to its authorship. Hindu tradition attributes it to Vyasa, the supposed author of the whole of the great Hindu epic, the Mahabharata, in which the Gita appears as an episode. But Vyasa means only "editor" or "compiler," and as the one and the same Vyasa is said to have edited not only the Vedas, but also the Puranas, which belong to an epoch some thousands of years later, Hindu tradition helps us little. Moreover, an analysis of the epic shows at once by differences of style and by linguistic and other peculiarities, that it was composed at different times and by different hands;[1] and this is corroborated by what is said in the epic itself, which points to the fact that the present Mahabharata is the third and enlarged edition of the epic nucleus, after many episodes had been added.[2]

We shall therefore probably never know the name of the author of Gita, but whoever he be, we see that he combined in himself the rare gifts of a poet, philosopher and mystic.

To determine the period in which the Gita was composed, it is necessary to consider when first there appears in Hindu thought the idea of Avataras or the human incarnations of the Deity. For Krishna is said to be the last avatara of Vishnu, and the Gita is the dialogue

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1 R. G. Bhandarkar, Journal of Bombay Branch R. A. S., vol. 10, p. 85, cited in Muir's "Metrical Translations from Sanskrit Writers," p. xxxv; A. A. Macdonnell, "Sanskrit Literature," pp. 283 et seq. For the results of a careful analysis of the whole epic, see L. von Schroeder, "Indiens Literatur und Kultur."

2 Adi Parva, chap. 1.

between Vishnu under the form of Krishna and his friend, Arjuna.

Now we have a fairly full account of the popular beliefs of the Hindu people in their books; the Buddhist books, too, describe these beliefs as they existed at the time of the Buddha. From an examination of these sources we find that in the sixth century B. C. there has not yet appeared the idea of avataras, in the sense of the incarnations of Vishnu for the good of the world; in the Brahmanas, sacred books that were composed for the most part not long before the rise of Buddhism, the stories of the avataras appear as popular legends, but Vishnu is not connected with them. Moreover, in all the Buddhist narratives of this period the chief god popularly worshipped is Brahma, which is fully corroborated by the fact that in the oldest stories of the Mahabharata itself, which date from about this period, Brahma is the chief deity. Vishnu, who exists in the old Veda as one of the solar deities, is just mentioned in the Buddhist books, but as yet he has no prominent position in the popular mind.[1] Krishna does not appear at all in Buddhist writings among the gods of the people.[2] Also we find mention of no less than sixty-two leading philosophical theories that were current at the time of the Buddha,[3] but nothing to show that there were then known the doctrines of divine grace and salvation by devotion that are so characteristic of Vishnu worship.

When litle by little in the popular mind the avatara idea arises, there is at first doubt as to which deity it is that so manifests himself. For instance, in the Shatapatha Brahmana we have the stories of the Fish, Tortoise and Boar avataras; in it the fish that saves Manu at the time of the deluge is simply a fish and not a god in that form,[4] whereas in the later Mahabharata the fish, though not an avatara of Vishnu, is an avatara of Brahma.[1] In this Brahmana the tortoise is the god Prajapati or Brahma.[2] The boar in the Taittiriya Brahmana is Prajapati[3] though the Shatapatha giving the same legend says nothing as to a divine manifestation,[4] while the later Ramayana makes the boar Brahma.[5] The well-known story of Vishnu, who, as a dwarf, takes three steps, appears even in the Veda, and is found in later books; though again curiously in the Taittiriya Samhita, the person who won the earth for the gods by stepping round it in three strides, is not Vishnu, but Indra in the form of a she-jackal.[6] Of course, when we come to the late Puranas, all these legends appear as the avataras of Vishnu only, though even then their number varies from nine to twenty-eight.[7]

From these facts the natural inference has been drawn that about the sixth century B. C., though the worship of Brahma was flourishing, the worship of Vishnu had hardly begun, and therefore that of Krishna could not yet have existed.

By the time of the third century B. C., however, we find the cult of Krishna already in existence and popular, alongside of the worship of Shiva; this we know from the description of India that has come down to us from Megasthenes, a Greek ambassador who lived in the country between 311 and 302 B. C.[8] We further know that in the second century B. C. in the time of the grammarian Patanjali the worship of Krishna was so popular that there were then dramatic representations of his life.[9]

It follows, therefore, that it must have been during the period that intervenes between the death of the Buddha in the fifth Century B. C. and the first mention of Krishna worship by Megasthenes towards the end of the fourth century B. C., that the great personality who is known by the name of Krishna must have appeared.

Such a statement contradicts the Hindu tra-

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1 Rhys Davids, "Buddhist India," p. 236.

2 Burnouf, "Introduction a l' histoire du Buddhisme Indien," p. 121, 2nd ed.

3 In the Brahmajala Sutta.

4 I. 8. 1. 1. This and the following references to the Brahmanas are cited by Macdonnell in his article on Vedic Mythology, Journal of the R. A. S., 1895.

1 Vana Parva, Markandeya Samasya.

2 VII. 5. 15.

3 I. i. 3, 5, ff.

4 XIV. i. 2. 11.

5 II. 110. Monier Williams, "Indian Wis-

6 VII. ii. 4.

7 Barth, "Religions of India," p. 171.

8 *Ibid.* pp. 163, 168.

9 Macdonell, *op. cit.* p. 414.

dition which declares that Krishna died at the commencement of the Kali Yuga 5,006 years ago. Here certainly we have two statements that seem absolutely irreconcilable; and yet there is a theory, and one very attractive, that sheds some light on such a contradiction between scholarship and tradition. Krishna, in the Mahabharata, plays a great part in the civil war that took place between the Kauravas and the Pandavas. No one doubts that such a war did take place; and as we find some of the chiefs mentioned in quite early Sanskrit literature, it is quite likely that the leading events of the war go back to at least the tenth century B. C.[1] It is not therefore denied that Krishna, the astutest of politicians and councillors, as portrayed in the epic, did live at this remote period, but it has been suggested that there were two Krishnas, and that the Krishna that has been deified is the later one that arose a few centuries before Christ, and that he has been confused with the earlier Krishna of the epic.[2]

Strange as may appear this theory of two Krishnas, it certainly is one that explains many difficulties, not the least of which is the difficulty of reconciling the character of Krishna as we find him in the epic, with the conception of Krishna as the Divine Man. If this theory be true, curiously enough it would seem to have a parallel in Christianity also, if the persistent Jewish tradition of the Talmud that Jesus lived 100 B. C. be founded on fact; for then we should have a similar confusion between two personalities, between the Christ who lived a century B. C., and some Jewish reformer that appeared a hundred years after him.[3] Still, only the work of future scholars will show whether we may believe, with sufficient evidence, in such a theory or not.

Returning to the question of the date of the Gita, we see that at any rate it cannot have existed as a dialogue between Krishna and Arjuna before the fifth century B. C., there being as yet no worship of Krishna. The question could be quickly solved if Patanjali, the founder of the Yoga system of philosophy, of which so much is said in the Gita, be the same Patanjali who wrote the great commentary on Panini's grammar during the second century B. C.;[1] the Gita must have been then written long after this system of philosophy had become popular. Now Hindu tradition says that Patanjali, the Yoga philosopher, was also the great grammarian; and in this case the Gita cannot have been composed before the second century B. C. But here again we do not know whether the two Patanjalis were not two distinct individuals fused into one by popular tradition.[2] Indeed Burnouf takes for granted that the philosopher lived before the time of Buddhism,[3] whence it would follow that the grammarian of the second century is another individual.

The late K. T. Telang, a Hindu scholar of much critical acumen, after a careful examination of the Gita, puts its date as certainly before the second century B. C., and perhaps going back even as far as the fifth,[4] and undoubtedly many of his arguments are striking and convincing. That the chief ideas of the book existed in the third century B. C. seems clear from evidence that comes to us independent of Brahmanic traditions, for Nagarjuna, the great Buddhist philosopher of the Mahayana school, who was born at the time of the Third Buddhist Council (242 B. C.), is said to have been the pupil of a Brahman who was much influenced by the teachings of the sage Krishna, and there seems little doubt that we are dealing here with the Krishna of the Gita.[5]

Yet, on the other hand, there are indications to show that there are parts of the book that are later than the second century B. C. For instance, in chapter 10, verse 33, Krishna says, "Among Compounds I am the Dvandva." Now the meaning of this to an educated Hindu is perfectly clear, for of the six classes of com-

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1 Macdonell, *op. cit.* p. 285.

2 Adolf Holtzmann, "Arjuna, a contribution to the reconstruction of the Mahabharata," p. 61, cited by Muir, *op. cit.* p. xxiii. See, also, Lassen, "Indische Alterthumskunde," vol 1, p. 488.

3 G. R. S. Mead, "Did Jesus Live 100 B. C.?" p. 423.

1 Macdonell, *op. cit.* p. 431.

2 Weber, "Sanskrit Literature," p. 238.

3 Burnouf, "Introduction," p. 188.

4 Sacred Books of the East, vol. VII, p. 19.

5 Kern, "Manual of Buddhism," p. 122, gives references on this to A. Schiefner's works on Tibetan Buddhism.

pounded words in Sanskrit grammar the Dvandva class is recognized as the chief in grammatical value. But this doctrine of the superiority of the Dvandva over the other compounds is first enunciated by the grammarian Patanjali, who lived in the second century B. C.[2] Indeed, the earlier grammarian Panini, it seems, denied this superiority. Patanjali, who commented on Panini, accepted it and taught it in his Mahabhashya. Now a good deal of time must have elapsed after Patanjali before the author of the Gita could make Krishna say, "Among compounds I am the Dvandva," taking it for granted that his hearers would understand by it the superiority of the Dvandva over other compounds.

It will be apparent, therefore, from what has been said that the evidence is contradictory, showing that parts of the book cannot have been composed before the second century B. C., and that other parts probably were composed long before; and the easiest solution to this puzzling problem seems to be to admit that the Gita originally existed in a smaller form, which was expanded when it was embodied in the epic. Holtzmann even suggests that in the earlier epic there was a philosophical discussion before the commencement of the battle, on the immortality of the soul, but between Drona and Duryodhana, and not between Krishna and Arjuna.[1] The idea that the Gita as we have it is the work of more than one hand would explain certain contradictions in the book,[2] and many repetitions of the same idea over and over again; the second half of the last chapter, for instance, is merely a rapid summing up in other words of what has gone before.

Another striking peculiarity is that Krishna in the book speaks from two standpoints: at times in speaking of the Universal Self, he speaks, like the philosophers of the Upanishads, with a deep awe and reverence of "The Self, He, It, That, Purusha," and so on; and at other times he speaks directly in the first person as the Avatara, the God,—"Such an one comes to Me." There is, moreover, as many will have noticed, a certain inequality in the book, parts of which express a universal religion and are so lofty in their conception as to be unsurpassable; and yet there are other parts of the book, like those in chapter XVII., dealing with the Gunas, that might be called almost trivial in contrast.

It seems therefore not unlikely that when the great epic was arranged in its final form, the Gita when included in it underwent some change; it was probably at this period that the book was limited to exactly seven hundred verses—most likely, as has been suggested, to prevent further additions—and divided into eighteen chapters, to fall into line with the epic, which is divided into eighteen books, in which the battle lasts eighteen days, and eighteen armies are engaged. It is noteworthy too that the number of the Puranas is eighteen.

With reference to the date of the Gita, it is but right to mention that a claim has been made that the book shows undoubted traces of Christian influence, and so must be post-Christian. This assertion once had the support of many Sanskrit scholars in the West, and there was much to be said in favor of it. We can trace in the history of Hindu thought the commencement in germ and the gradual development of all the leading doctrines of Hinduism and Buddhism. But the doctrine of the Gita of grace and salvation by devotion, appears in the Hindu mind fully developed and without a precursor, with startling suddenness. Worship, reverence, and fear of the Gods exist in the oldest Hinduism, and Shraddha, faith or trust in a god we find personified as a goddess even early as the Rig Veda,[1] and strange as it may seem it exists in Buddhism too;[1] but Bhakti, love of God, is different, and appears suddenly

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[1] Pat. I. p. 392, cited in Speijer's Sanskrit Syntax," p. 151, note.

[2] Muir, *op. cit.* p. xxii.

[3] IX. 29. "To me there is none hateful or dear." VII. 17. "For supremely dear am I to the wise man, and he is dear to me." Also XII. 14-20; XVI. 19; XVIII. 65.

V. 15. "The Lord receives neither the evil nor the good deed of any." IX. 24. "I am indeed the Enjoyer, as well as the Lord, of all sacrifices."

VI. 46. The devotee superior to men of knowledge. XII. 12. Concentration superior to knowledge. Per contra, VII. 18. The man of wisdom the highest, and IV. 38, Wisdom the supreme purifier.

[1] X. 151.

as a new gospel and means of salvation. Wherefore scholars seeing in the Gita the many sayings of Krishna that so resemble verses in the New Testament, have claimed that the leading ideas of the Gita are of non-Hindu origin and have been taken from Christianity.

But in the words of Max Müller: "It is strange that these scholars should not see that what is natural in one country is natural in another also. If fear, worship and reverence of the Supreme God could become devotion and love with Semite people, why not in India also?"[2] Barth, too, rejects the theory of borrowing, and says, "The book is Indian and Indian throughout."[3] Such learned Sanskrit scholars as Muir,[4] Monier Williams,[5] and Cowell[6] also see no reason why Hindu thought alone could not originate the new teachings; and even Weber, who desired so strongly to see Christian influence in the Gita had to admit that it could not be proved;[7] and therefore we may be certain that the Gita owes nothing to Christianity. In fact, again in the words of Max Müller, "Still, even if, chronologically, Christian influences were possible at the time when the poem was finished, there is no necessity for admitting them. I do not wonder at readers, unaccustomed to Oriental literature, being startled when they read in the Bhagavad Gita, IX. 29, 'They who worship me with devotion or love, they are in me, and I in them.' Such coincidences between the thoughts of the New Testament and the thoughts of Eastern sages will meet us again and again, because nature is, after all, the same in all countries and at all times."[8]

Perhaps, indeed, a seemingly stronger case for Buddhist influence on the Gita could be made out, were one so minded, for many a verse of the Gita seems very reminiscent of verses in the Sutta Nipata and the Dhammapada,[1] and these two Buddhist works on morality, and specially the former with its archaisms in language, are undoubtedly earlier than the Gita. But in reality such an attempt would not show more than that Indian philosophers, reasoning as they do on lines very similar, have certain expressions and modes of thought and similes that arise in the mind of each, without there being any borrowing one from another.

From the foregoing remarks it will be seen that we may put the composition of the Gita as we have it now at about the first century B. C. The evidence, it is true, is neither definite nor satisfactory; but the general tendency now-a-days is to put back the date of old Sanskrit writings, and we shall not be far wrong in claiming for the Gita an antiquity

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1 Sutta Nipata, verses 76, 181, 183, 336, 431, 719. Dhammapada, vv. 303, 333.

2 "Natural Religion," Gifford Lectures, 1888, p. 97.

3 Muir, *op. cit.* p. xli.

4 *Ibid.* p. xv. et seq.

5 "Indian Wisdom," pp. 153, 154.

6 "The Aphorisms of Shandilya," p. viii.

7 "Sanskrit Literature," p. 238.

8 *Op. cit.* pp. 99, 100.

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1 Remarkable is the occurrence of the term "Kshetrajina" (Pali, Khettajina), "the Conqueror of the Field," in Sutta Nipata, Sabhiya Sutta, vv. 14, 15. Certain Brahmans come to the Buddha and ask him to define it. In the Gita, chap. XIII. we have Kshetrajna, "the Knower of the Field." Of many verses in the Sutta Nipata and the Dhammapada the following from the latter will serve for comparison. "Let no one forget his duty for the sake of another's, however great; let a man, after he has discovered his own duty, be always attentive to his duty." v. 166. Cp. Gita, III. 35. "Self is the lord of self, who else should be the lord? With self subdued a man finds a lord such as few can find." v. 160. "Rouse thyself by thyself, examine thyself by thyself; thus self-protected and attentive wilt thou live happily, O Bhikku." v. 379.

"For self is the lord of self, self is the refuge of the self; therefore curb thyself as the merchant curbs a noble horse." v. 380. Cp. Gita, VI. 5, 6.

Moreover, the Buddha declares that in a certain manner he teaches the value of action, though he also teaches at the same time the value of non-action. (Kern, "Manual of Buddhism," p. 71, gives the references in the Suttas.) Cp. Gita, IV. 16, 17. The question as to the value of action, good or bad, seems to have been frequently discussed at the time of the Buddha, and in the Samannaphala Sutta (trs. by Rhys Davids, "Dialogues of the Buddha"); we have the opinions of the then six chief philosophers.

that dates from before the commencement of the Christian era.

Here we must leave the further examination of this question, hoping that future scholarship may be able to settle the matter more definitely and explain the peculiar phenomenon of the sudden appearance in India and Palestine of ideas so remarkablly similar.

C. Jinarajadasa.

(To be continued.)

INSANITY OR RELIGIOUS EXPERIENCE?

I was staying with an Irish family at their country house in ———shire. My hosts were kindly, warm-hearted Irish people of ordinary views on religious subjects, but having that love of the weird and uncanny which is ingrained in the blood of the Celt. They were expecting a cousin called Tim from Ireland on a short visit, and they were anxious that I should see him as he was amusing and pleasant, was quite mad, because he constantly saw and heard things which did not exist. In fact, the poor fellow had just come out of a lunatic asylum where he had been incarcerated for nearly two years. On hearing this, I decided to stay until the cousin arrived, and I am heartily glad that I did so; as I was able to help him considerably. Tim, as he was called, turned out to be a tall, well-made Irishman, with dark hair and very deep set and earnest-looking blue eyes. He was a great talker and his chief topic was religion. When he stopped talking (which was not often) he wore a placid, almost bovine look of the most ineffable resignation. Now it happens that my duties sometimes take me round the asylums of the North of England, and I have within the last few years seen many so-called mad people, but it was indeed difficult to find anything particularly mad about this man except that he was guilty of the heinous crime of thinking a little differently from his relations, and it happened that in course of time, he came to talk of his experiences while under treatment at the asylum for "religious mania."

Our friend was the son of Irish protestants, who, though in many aspects most excellent and God-fearing people, were extraordinarily crude and assertive in their religious opinions. In this atmosphere of go-to-church-every-Sunday and of family prayers and Bible reading, hell-fire-tracts, a wrathful God and all the other caricatures of real Christianity, Tim was brought up.

His in-born mystical temperament found little satisfaction in these inanities, and all through the years of his childhood and early manhood, his greatest desire was to know the truth. He used to sit meditating for hours together, constantly striving to realize the truth, and the result of this constant and strenuous meditation is all the more remarkable since he never heard of Theosophy or occultism or hypnotism or anything similar until he met me.

When he was about thirty years of age he went out to a distant colony and led a lonely though healthy life in the Bush. The solitude of the Bush offered further opportunity for his musings and, after a short time, his spiritual vision began to unfold. At this juncture I think I had better let him continue the narrative in his own words, as it is more interesting than any narrative in the third person could be.

"When was it that you began first to see things?" I enquired.

"Well, he said, "that is a little difficult to say, because for all I know, I may have been seeing spiritual things without knowing it, as when I was in the Colonies, I had considerable difficulty in distinguishing astral objects, as you call them, from physical ones, and I found it out one day, to my cost.

"I was one day at a tennis party, and after the game was over, I sat down in a chair, lit a cigarette, and settled myself down to watch the beautiful sunset that was just forming at the time. All of a sudden, I saw, walking towards me the figure of a man whom I knew slightly and with whom I had hunted in the bush. I got up and shook hands with him and we had some conversation about the loan of a gun he had promised me. Having settled the matter he went off and I sat down again in my chair and discovered that the other people present were regarding me with looks of stony horror. 'Are you mad?' said a man to me. 'What on earth do you mean?' I replied. 'Why,' he answered, 'you got up and shook hands with the air just now, and talked a lot of nonsense about a gun to empty space.' "

The narrator paused here, then peered

thoughtfully into the air in front of him, evidently seeing before him something of interest to which my eyes were blind.

"You can imagine my feelings," he continued, "when I heard that, but I knew as sure as that I am here talking to you, that I saw and spoke with the man, and I vehemently insisted that I had seen him whatever the others might say. From that day onwards, I was doomed," he said pathetically, "no one would associate with me; I was looked upon as a hopeless lunatic and madman, and people who got to hear of the incident avoided me as much as possible."

Truly, the unfortunate man had been through a most unhappy experience, and after assuring him of my sympathy with his difficulties, he went on:

"Gradually, I began to have a distinctly clearer feeling of life and thought, a sensation that it is very difficult to describe, everything I saw and heard seemed to possess a brilliancy and fire which was quite unusual, and I knew that at those times I was "seeing."

"But didn't you notice any difference in the people you saw in that condition from the ordinary people one sees every day?" I asked.

"Yes," he said, slowly, and with some hesitation, as if he hardly dared to tell me what he was on the point of saying, "sometimes a most beautiful and shining form used to come to me and soothe my wretchedness with words of comfort and consolation. He was a very tall fair man, with hair and long beard of a very striking golden color, having an expression of great gentleness, and yet force, in his blue eyes. He shone with such a white and pure brightness that I thought he was an angel.

"He used to come every few days and put me through a series of exercises in my newly-acquired vision—for instance, he would tell me to keep perfectly still and note carefully what I saw, and on some occasions I was quite mistaken in what I thought I saw and, on other occasions, quite right."

"On one occasion, when he told me to note what I saw, I became perfectly still and attentive, and looking up into the sky, noticed three or four thin, dark looking men, having the appearance of Hindoos, who seemed to be gliding through the air; they came right past me and seemed to be eventually swallowed up into the sun. All these Hindoos were bright and shining men, though not as glorious looking as my instructor, who seemed pleased with my account of what I saw and said. "Good, you were quite right."

Here was the case of a man who had absolutely no knowledge of occultism or occult doctrine, who held in some directions very narrow views on religious subjects, who, from subsequent statements, showed that he was perfectly convinced that by the special favor of God he alone of all the millions of humanity had had an archangel show him the mysteries of the Universe. He was quite convinced of his utter infallibility on all divine knowledge, because God had shown it to him through his messenger, yet, when I explained the doctrine of reincarnation to him, he rejected it with pious horror as something too revolting for words. To his mind, an eternity of happiness in Heaven was infinitely more to be preferred than a future series of painful lives on earth. Yet, for all his peculiarities, there was no doubt of his intense earnestness or of the reality of his clairvoyance, as any student will see from his answers to various questions that were afterwards asked him.

"I well remember one occasion," he once said slowly, "when I was told to carefully note what I saw. I looked and saw a man walking by, as if in deep thought. He seemed to have various colors round him, and with every movement of his body he shook off little dust-like clouds of force. Another thing about him was very curious. Hundreds of brightly shining little objects of various colors shot forth from him with incredible velocity into space. It was not unlike a series of rockets of various colors shooting from him in all directions. My 'angel' told me my description was fairly correct."

I wondered for a moment what this could be, and finally decided it must be the thought-forms which fly with the speed of light to the person to whom they are sent.

Here I must give a brief description of the terrible mental and physical suffering our friend went through, when the news of his constantly seeing spooks and hearing voices reached the ears of his ignorant and narrow-minded relatives. They first of all tried to persuade him that it was all pure hallucination, and that it was quite impossible for him

to see anything which they could not see. He protested vigorously and insisted that he did see things invisible to them. His relations and their doctor then came to the conclusion that he was hopelessly insane and suggested that he should go away for a 'rest cure' for a few weeks. In order to please them, he went to a "home," only to find, to his unutterable horror, that he was confined in an asylum as a certified lunatic!

There was one patient in the asylum who kept very quiet, spoke little, was dignified and grave in appearance and seemed to be constantly meditating. Tim struck up a friendship with this man and found him to be perfectly sane and reasonable. He was a remarkable person—a "religious maniac" according to the asylum books, but was so quiet and studious that it was difficult to see where the "mania" came in. He too was an ardent seeker of the Truth, and would have given much to find it. He too had been put there by narrow-minded relatives who were aghast at his assertions that he could hear people talking to him who were not present. In these strange surroundings the two truth-seekers quickly became friendly and got to know one another. This man told Tim that he had long pursued the search of the Truth and one evening after a long day's study of Darwin, he heard a voice say to him quite plainly, "Would you undergo any sufferings to know the truth?" He replied he would, and the voice then told him it would be necessary for him to go through great suffering before enlightenment came. He had an idea that he was then going through the trouble and suffering named. The description that Tim gave of the man was so interesting that I asked if he had seen anything in connection with him.

"Yes, one day I was walking in the grounds of the asylum about a hundred yards from the house, when I began "seeing." To my astonishment, I perceived moving up and down the house, a most beautiful ball of light of various colors of such brilliancy that my eyes were almost dazzled at the sight of it. In the middle of this sphere of light and color my friend moved, and the light moved with him. He seemed to be bathing in the middle of it, and caused it to pulsate with various colors every few minutes. It was a glorious sight—that beautiful sort of aureole—something like what one sees in pictures round Our Lord, only this was almost as high and broad as a house."

A significant description, surely! A tense silence filled the room after that remark. I turned to a book shelf on which I had a copy of "Man Visible and Invisible." Pointing to the page on which is illustrated the higher vehicle of the Arhat, I asked him if it was anything li ekthat. He looked with intense interest at the picture.

"Yes," he replied, "just like that in color, but not quite so large."

Here, indeed, was a strange thing! A man entirely ignorant of occultism giving a good description of the higher vehicles of those who are on the Path!

"Where is your friend now?" I asked.

"That no man must know; he is living in retirement in Ireland! He gave me an address to which I may write, but I may not give it to any one else."

"There was one experience which was distinctly unpleasant," Tim went on. "I was down by some pig-styes not long ago, when, to my horror, I saw a horrible, rusty-red, claw-like thing come shooting through the air at me. It did its best to get into my body, and all the time I resisted desperately. I managed to keep it away, but before leaving me, it made a sort of headlong charge at me, stinging my face and shoulders painfully as it passed—then it shot into the pigs in the stye, where it cause quite a commotion, but seemed to get a foothold. Now, the extraordinary and totally inexplicable thing to me is that the very next day all the pigs in that stye had to be killed because they were found to have contracted swine fever!"

"Sometimes I have violent tremblings, especially if I have been seeing much. On one such occasion I noticed that my instructor, the shining man with the golden hair of whom I spoke to you before, was by my side. He came closer and closer to me and finally seemed to be standing right in my body. My sensations were indescribable. I seemed to be a different person—seemed, in fact, to be a being of vast knowledge and immense power, living in an atmosphere of boundless peace and love—and the whole of the past and all of the future of the world was open before my gaze;

I knew the reason for everything that existed in the world; I saw clearly a marvellous and ineffable union to which we were all to come, a huge plan in which the smallest insect had its part; vistas of loveliness and glory that it is impossible to conceive opened up in the far distant future, but more marvellous still was the unutterable confidence in the Power at the Heart of the Universe, the never-failing certainty of success and the peace and consolation which came of the knowledge of the goal and the way to act in order to reach it. It was a marvellous experience—one quite hopeless to put in blunt, bald English language."

Truly, an experience like this shows clearly what great dangers lie in the way when psychism is unaccompanied by knowledge. It also shows, both in the case of Tim and his friend, that the karma that has to be gone through before enlightenment can come to the soul is exceedingly severe. But isn't it worth a thousand evil karmas? It first shows how good always comes out of what to our blind eyes appears to be evil. It secondly shows that the distinction between astral objects and physical ones is a matter of great difficulty to the untrained clairvoyant and ignorance here may lead to most uncomfortable complications.

It, therefore, behooves all budding psychics to keep a sharp look-out during the days when clairvoyance is gradually unfolding itself or they will find themselves placed in awkward positions. And it matters little from what direction we start our studies, for the goal, in all cases, is precisely the same; as Shri Krishna puth it in that immortal song which so grandly and sublimely reflects the hoary Eastern Wisdom—"The Paths men take from every side are Mine!"

H. O. Wolfe-Murray in *Theosophist.*

Keats writes: "I hope I shall never marry. . . . There is a sublimity to welcome me home. The roaring of the wind is my wife and the stars through the window-pane are my children. The mighty abstract idea I have of beauty in all things stifles the more divided and minute domestic happiness. An amiable wife and sweet children I contemplate as a part of that beauty; but I must have a thousand of those beautiful particles to fill my heart."

PROTECTIVE SHELLS.

Theosophical students frequently enquire as to the best method of forming a shell around themselves for the purpose of protection against evil influences. An authority on the subject once remarked that the best thing to do with a shell was not to form it in the first place, and if one had formed it to break it up as speedily as possible; and there is certainly a good deal of truth in these words, for, in the majority of cases, at least among all but the most elementary students, all that can be achieved by the formation of a shell round oneself can also be done more effectively and with less danger in other ways, as will be seen in the later part of this article. Exact knowledge as to the formation of shells of various kinds is no doubt sometimes useful, but like most other knowledge it may be abused, and before directing one's energies along these lines it is distinctly desirable to know what one wishes to do and how it is to be achieved.

The first great principle to bear in mind is that a shell should be used far more frequently for the protection of others than for oneself. The Invisible Helpers, for example, frequently find it desirable to make such a defense for some of those whom they are trying to save from evil influences of various sorts. But the average enquirer has much more in mind the idea of protecting himself against various outer influences, and he usually asks how he may form a shell for that purpose. There are occasions in which such action is allowable, and we may perhaps group these under three heads corresponding to the etheric, the astral and the mental vehicles. In all cases alike these shells are constructed by the power of the will, but before exercising that power it is necessary to know of what kind of matter the shell is to be constructed and what it is desired to keep out. The directions usually given are that the student should think of his aura as surrounding him in ovoid form, should concentrate strongly upon the outer surface of that aura, and will to harden it so that it would be impervious to any influences from without. These directions are very good, and a fairly strong shell can be made in that way; but the effort will be at the same time much less laborious and much more effective if the man

understands exactly what he is doing and why, and so can send forth the energy of his will in the right direction only, instead of flooding the whole neighborhood with a stream of ill-directed force.' Let us then consider the three varieties somewhat in detail, and see for what purpose each is appropriate.

The Etheric Shell.

We will take first that which is intended to protect the physical body, which of course includes the etheric, from various dangers to which it may be liable. The more common uses of such a shell are three—to protect a sensitive man when in a crowd; to shield the physical body at night when the man leaves it in sleep, and to prevent the danger of physical infection on some occasion when the student has in the course of his duty to subject himself to it. In all these cases it is obvious that the shell must be of etheric matter, and of etheric matter only, if it is to be effective for its purpose, although it may sometimes be desirable to create other shells on other planes simultaneously to afford protection from other classes of dangers.

The object of a shell in a crowd is usually two-fold. In a mixed multitude of ordinary people there will almost certainly be a great deal of physical magnetism of a kind very distasteful to the student and even prejudicial to him, and part of his object in shelling himself would be to defend himself against that. It is also probable that in any large crowd there would be a certain number of those unfortunate persons who, being themselves in some way physically weak, are constantly drawing large amounts of vitality from others, though such absorption often takes place entirely without the knowledge of the person temporarily benefited by it, so that he may be regarded as a kind of unconscious etheric kleptomaniac.

The person who has the misfortune to be an unconscious vampire may be compared to a gigantic sponge, always ready to absorb any amount of specialized vitality which it can obtain. If he confines himself to seizing upon the bluish-white radiations, which every normal person throws out, he will do no harm, for the matter of which these are composed has already been received and dealt with by the person from whose aura it is taken. But usually this is not all that he takes, for on the approach of the vampire this outpouring is very greatly stimulated by his drawing force, so that not only the exhausted bluish-white fluid is lost, but by the intense suction, as it were, the whole process is so hastened that the rose-colored matter is drawn out with the other in a mighty rush through all the pores of the body, and the unfortunate victim has not time to assimilate it; so that a capable vampire can drain a person of the whole of his strength in a visit of a few minutes.

Such an unconscious vampire is assuredly always an object of pity, yet it would be a very great mistake if, because of that pity, any victim should voluntarily allow himself to be depleted, with the idea that he was thereby serving and helping one who was in sore need. The vampire invariably wastes the substance which he thus nefariously acquires. It simply rushes through him and is dissipated again without proper assimilation, so that his ever-present thirst is never satiated, and to endeavor by abundant self-sacrifice to fill him up is exactly, to use an expressive Indian proverb, like pouring water into a bag with a hole in it.

The only thing that can really be done to help a combined unconscious vampire is to supply the Prana for which he craves in strictly limited quantities, while endeavoring, by mesmeric action, to restore the elasticity of the etheric double so that the perpetual suction and corresponding leakage shall no longer take place. Such a leakage when it does take place invariably flows through every pore of the body on account of this lack of etheric elasticity, and not through a sort of tear or wound in the etheric body, as some members seem to suppose; indeed the idea of anything in the nature of a permanent tear or wound is entirely incompatible with the conditions of etheric matter and the constitution of the etheric double.

A strong shell is one way of guarding oneself against such vampirism, and there are many people for whom at present it may be the only way open.

In the case of normal and healthy people there is usually no trouble with the physical body which is left behind when the man himself moves away in sleep or in trance, for in

the improbable event of any sort of attack being made upon it the body would instantly recall the wandering soul, so that the whole man would be at hand to defend himself if necessary. There are, however, abnormal and unfortunate people who are subject to the attacks of certain entities who desire to seize upon and obsess their bodies, and such people sometimes find it necessary to take strong measures to retain possesion of their personal property. Perhaps circumstances may compel the student to sleep in exceedingly undesirable surroundings—as, for example, in a railway carriage in close physical contact with people of the vampirizing type or of coarse and forbidding emanations. In either of these cases a strong etheric shell might be the best way of meeting the difficulty, though tne student has the alternative of making a strong thought-form animated with the purpose of guarding the body. Such a thought-form may be made even more effective and vivid if a nature-spirit of appropriate type can be induced to enter into it and take a delight in carrying out its objects.

The idea of protection from infection is sufficiently obvious to need no special comment, as such infection could enter only by means of physical germs of some sort, and against these a dense wall of etheric matter would be a sure protection. It must never be forgotten, however, that a shell which keeps out matter of a certain type must also keep it in, and that in guarding ourselves against germs which may bring contagion we are also keeping in close contact with the physical body a great mass of its own emanations, many of which are distinctly poisonous in character.

In the cases above-mentioned the shell to be made is of etheric matter only, and the man who wishes to make it must recollect that his etheric body is by no means co-terminous with the astral or mental. Both of the latter adopt the shape and size of the ovoid section of the causal body, which alone of its characteristics can manifest on the lower planes. The etheric body, however, is of the shape of the physical and projects from its surface in all directions only to a very small extent—perhaps a quarter of an inch or so. If, therefore, the plan of densifying the periphery of the aura is to be adopted, the man who tries the experiment must recollect where that periphery lies, and direct his will-power accordingly. He has, however, the alternative of a making an ovoid shell of etheric matter drawn from the surrounding atmosphere. That course would be in many ways preferable, but would demand a far greater exertion of the will and a much more definite knowledge of the way in which physical matter is moulded by it. It is to be remembered that such a shell as has been described, though invisible to ordinary sight, is after all purely on the physical plane, and will therefore guard its creator only against definitely physical emanations. It will not in the least affect the entrance of wandering thoughts or of astral vibrations tending to produce passions and emotions of various kinds.

There are also instances in which sensitive people find it impossible to come near those suffering from any weakness or disease without immediately reproducing in their own physical bodies the symptoms of the sufferers. No doubt in such cases an etheric shell might be useful, as without it the sensitive man is largely precluded by this abnormal keenness of sympathy from assisting such people.

Again, for those whose business make it necessary for them to live and move in the midst of the horrible din of our modern civilization such a shell may sometimes prove useful, as giving the tired and harrassed nerves at least something of an opportunity for recovery, by protecting them for a while from the otherwise incessant hammering of all the multiplex vibrations which constitute modern life.

Shields.

In some cases what is called for is not a shell surrounding the whole body, but simply a small local shield to guard oneself against some special temporary contact. All sensitive people are aware that the western custom of shaking hands often brings with it positive torment, lasting not infrequently for some hours after the moment of contact. Often to go out of one's way to avoid shaking hands may cause offense, or may give an impression of pride or of an assumption of superiority. The difficulty may usually be obviated by making an effort of the will which should cover the right hand with a strong temporary shield of etheric matter, so that the sensitive

may endure the unpleasant contact without allowing a single particle charged with evil magnetism to enter his body.

Of the same nature as this, though requiring for their successful manipulation a far greater knowledge of practical magic, are the shells which are sometimes used as a protection against fire. I have myself had such a shell of etheric matter made over the palm of my hand at a spiritualistic séance—made so effectively that although it was too thin to be observable to the senses it yet enabled me to hold in my hand for several minutes a glowing coal from which while I held it I was able to light a piece of paper. A still more extended application of the same idea is the much larger shield spread over the glowing ashes in the fire-walking experiment which has been so often described.

A Warning.

Students wishing for some reason to guard their physical bodies during sleep may be warned not to repeat the mistake made some time ago by a worthy member of our Society, who took a great deal of trouble to surround himself with a specially impenetrable shell on a certain occasion, but made it of astral instead of etheric matter, and consequently took it away with him when he left his physical body! Naturally the result was that his physical body was left entirely unprotected, while he himself floated about all night enclosed in triple armor, absolutely incapable of sending out a single vibration to help anybody, or of being helped or beneficially influenced by any loving thoughts which may have been directed at him by teachers or friends.

The Astral Shell.

The objects aimed at in making an astral shell are naturally of an entirely different type, since they must be connected entirely with passions and emotions. Most of them also fall under three heads. A shell may be formed round the astral body, first, to keep out emotional vibrations intentionally directed by others at the student, such as those of anger, envy or hatred; secondly, to keep out casual vibrations of low type, such as those evoking sensuality, which are not intentionally directed at the student, but are simply to be found floating in the surrounding atmosphere, and impinge upon him as it were by accident in the course of ordinary life; thirdly, a student may find it useful to surround his astral body with a special shell during the time which he devotes to meditation, if he has been troubled with the intrusion of thoughts of a low type, which bring with them astral matter and are calculated to provoke undesirable emotion.

In any or all of these cases the effort of the will should be directed to the surface of the astral body—not that of the counterpart of denser astral matter, which is exactly the shape of the physical vehicle, but to the egg of surrounding aura, as depicted in the illustrations in Man, Visible and Invisible. It must be borne in mind in this, and in all other cases of forming a shell, that a very definite mental picture must be made, and that the whole of the person's will-power must be concentrated for at least some minutes upon the definite effort to create the necessary shape. It must also be remembered that such densifications are to a certain extent unnatural; that is to say, they are an arrangement of matter which is not that normally contemplated in the scheme of things, and consequently there is a constant tendency in the vehicle concerned to resume its normal condition, which, of course, means a constant tendency to disintegration in the shell. The effort of will, therefore, must make a very definite impression, sufficient to resist for at least some hours this gentle but constant effort at disintegration, otherwise the shell will gradually become pervious and ragged, and so fail altogether to fulfil its object A shell which is required for any length of time should be constantly renewed, and without that process it will soon collapse.

In connection with the astral body we must bear in mind the same consideration to which I referred in the case of the etheric body—that if a shell will keep out vibrations it will also keep them in. The student who makes an astral shell round himself should therefore be very careful to build it only of the material of the lower sub-planes of the astral, as it is exclusively this matter which responds to the low and undesirable vibrations connected with sensuality, malice, hatred, envy and all other such ignoble passions. The finer emotions, on the contrary, always express themselves through the matter of the higher sub-planes.

It is quite unnecessary that any matter of this kind should be used in a shell, and indeed the effects if such matter were used would be eminently unsatisfactory, as, first, a man would keep away from himself any currents of friendly feeling of an affectionate and helpful nature which might be sent to him, and secondly he would render himself for the time quite incapable of sending out from himself similar currents of affectionate feeling to others.

It may be asked how it is possible for the ordinary man or even for the younger student to know what kind of astral matter he is employing in the making of his shell. The answer is that that is after all no more difficult than the conception of making a shell at all. If he is to make the shell of astral matter he must first think of the limits of his aura, and then proceed to densify the matter at all those points. The process may therefore be described as an intelligent use of the imagination; and this imagination may just as well be directed with a very little more trouble to the conception that the astral body consists of seven degrees of matter, differing in density. The will should be directed to sorting out three and selecting only the material of (let us say) the three lower sub-planes, and forming the shell exclusively of that; and though the student may be quite unable to see clairvoyantly the effect of his effort he need not doubt that it will produce its effect, and that no types of matter but those of which he thinks will be directly influenced by the currents which he is enabled to send forth.

The Mental Shell.

The shell made round the mental body differs from that on the astral plane in that object is no longer to prevent undesirable emotion but undesirable thought. Once more, there are three principal occasions on which such a shell may be useful: first, in meditation; secondly, when sleep is approaching; and, thirdly, under special conditions where without its help lower thoughts would be likely to obtrude themselves. The office of the mental shell in meditation is to exclude the mass of lower thought which is perpetually playing about in the atmosphere. Of course, no shell can prevent wandering thoughts from arising within the man's own mind; but the great majority of our thought-wandering is caused by the impact from without of casual floating thoughts which have been left about by other people, and the intrusion of these at least can be prevented by a shell. But here again it is very necessary that only the lower mental matter should be employed in the making of such a shell, as otherwise helpful thought might be kept out, or the man's own thought might be hampered as he poured it forth towards the Master.

Many people find themselves troubled with streams of wandering thought when they are trying to fall asleep, and a mental shell will deliver them from such of these thoughts as come from without. Such a shell need only be temporary, since all that is required is peace for an interval sufficient to allow the man to fall asleep. This shell of mental matter will be taken away by the man when he leaves his physical body, but its work will then be accomplished, since the whole object of making it is to permit him to leave that body. The stream of idle thoughts or mental worry will probably reassert itself when the shell breaks up, but as the man will then be away from his physical brain this will not interfere with the rest of the body. So long as he is in his physical body the mental action will affect the particles of the brain and produce there such activity as may easily make it impossible for the man to quit the physical vehicle; but when once he is away from the latter, the same worry or wandering thought will not bring him back to it.

The third case to which reference has been made is one which occurs not infrequently in which certain groups of thought, some wholly desirable, and some equally undesirable, seem to be linked together. To take the first example which comes; it is well known that deep devotion and a certain form of sensuality are very frequently almost inextricably mingled. A man who finds himself troubled by this unpleasant conjunction may reap the benefit of the devotion without suffering from the ill effects of the sensuality, by surrounding his mental body with a rigid shell so far as its lower sub-planes are concerned, for in this way he will effectually shut out the lower influences while still allowing the higher to play upon him unhindered. This, of course, is but one example of which there are many

varieties in the world.

The Best Use of a Shell.

When a shell has to be made, the method which I have indicated above is probably the easiest by which to make it, but there still remains a further consideration—the question as to whether on the whole the shell is an undesirable thing. It has its uses—indeed it is eminently necessary as applied to other people. The Invisible Helper frequently finds it invaluable when he is trying to relieve some poor harrassed soul who has not as yet the strength to protect himself, either against the ever-present swirl of wearisome wandering thought. But to think of using a shell for oneself is to a certain extent a confession of weakness or of defect, for there seems little doubt that if we were all that we ought to be we should need no protection of this nature.

A Beautiful Story.

A beautiful little story from the traditions of the Christian Church illustrates this very happily. It is recorded that somewhere in the desert at the back of Alexandria there was once a monastery whose abbot possessed the power of clairvoyance. Among his monks there were two young men who had an especial reputation for purity and holiness—qualities which ought to be common to all monks, but sometimes are not. One day when they were singing in the choir it occurred to the abbot to turn his clairvoyant faculty upon these two young men, in the endeavor to discover how they contrived to preserve this especial purity amidst the temptations of daily life. So he looked at the first young man and saw that he had surrounded himself with a shell as of glittering crystal, and that when the tempting demons of (impure thought-forms we should call them), came rushing at him, they struck against this shell, and fell back without injuring him, so that he remained inside his shell calm and cold and pure. Then the abbot looked at the second young monk, and he saw that he had built no shell round himself, but that his heart was so full of the love of God that it was perpetually rushing out from him in all directions in the shape of torrents of love for his fellowmen, so that when the tempting demons rushed at him with full intent they were all simply washed away in that mighty outpouring stream, and so he also remained pure and undefiled. And it is recorded that the abbot said that the second monk was nearer to the kingdom of heaven than the first.

The Better Way.

It may well be that many of us have not reached the level of this second young monk; but at least the story sets before us a higher ideal than that of mere self-protection, and we may well learn something of a lesson from him. We must, however, carefully guard ourselves against the feeling of superiority or separateness. We must avoid the danger of thinking too much about the self. We must keep ourselves constantly in a condition of outpouring; we must be active, not passive. When we meet a person our attitude surely should be not "How can I guard myself against you?" but rather, "What can I do for you?" It is this latter attitude which calls into play the higher forces, because it reflects the attitude of the Logos. It is when we give that we become fit to receive, that we are channels of the mighty force of the Logos Himself.

We need not even think too much about personal progress. It is possible to be so entirely occupied with the idea, "How can I get on?" as entirely to forget the even more important question "What can I do to help?" And there are some good brothers even among the best that we have who are so perpetually examining themselves as to their progress as to remind one forcibly of those children who, when special plots of garden-ground are given to them, are constantly pulling up their plants to see how the roots are growing. This over-anxiety is a very real danger and there are many who, while doing the most beautiful altruistic actions, can yet never feel quite sure that their intentions are really unselfish, since they always doubt whether it was not perhaps a selfish desire to avoid the discomfort caused by seeing pain in others which moved them to action.

Such brothers should remember that self-examination may degenerate into morbid introspection, and that the main object is that they should point themselves in the right direction and then simply go ahead and do the best they can—that, to quote our Christian story, they should first fill their hearts with the love of God and then, without spending all their time

in weighing that love, to see whether it is increasing or diminishing, should turn all their attention to the practical expression of it in love of their fellowmen. It must be remembered that not only is such outpouring of love a better defense than any number of shells, but it is also an investment producing stupendous results. For the man who thinks nothing of result is precisely he who is producing the greatest of all results.

We have read of the splendid self-sacrifice of the Nirmankayas, who, having won the right to untold ages of rest in bliss unspeakable, yet have chosen to remain within touch of earth, in order that they may spend their time in the generation of incalculable streams of spiritual force, which are poured into a mighty reservoir, to be spent in helping on the evolution of their less developed fellows. The great Hierarchy of Adepts is entrusted with the dispensing of this force for the good of the "great orphan," humanity, and it is upon this that They and even Their pupils, under Their direction, draw when necessity arises. It is needless to say that nothing that we can do can come within measurable distance of the marvelous achievement of the Nirmanakaya; yet it is also true that it is in the power of every one of us to add one tiny drop at least to the contents of that mighty reservoir, for whenever we pour out from ourselves love or devotion which is utterly without thought of self we produce results which lie far beyond our ken. All affection and devotion, however noble, which has in it the least thought of self or of return sends its force in closed curves which return upon those who generated it, and the karma which such force makes binds man back to birth, that he may receive the result of it, just as surely as if the karma were evil.

But when self has been absolutely forgotten, when such thought has neither part nor lot in the stream which is outpoured, when the curve is no longer closed but open, then the karma does not bind man back to earth. Yet the result is produced—a result far transcending any imagination of ours, for that open curve reaches up to the Logos Himself, and it is from Him that the response comes; and though that response inevitably brings its result to the man whose love and devotion have called it into existence, yet it also at the same time pours into the great reservoir of the Adepts. And so it comes to pass that every thought which has so slightest taint of self in it is a thought which directly helps the world, and thus the outpouring of love is a better protection than the strongest of shells, and the man who is filled with the power of that divine love needs no protection, because he lives within the heart of the Logos.

C. W. Leadbeater.

PHILOSOPHY AND PRAGMATISM.

Pragmatism can claim to be but a view, a method, since it offers neither a constructive nor a destructive scheme of the comprehensive interpretation of experience. But its viewpoint is of such transcendent importance that its votaries are fairly carried off their feet by its applicability and value.

The particular phase of that view-point which appears to be of great importance for mankind is that its basis of action, reflection and utility in the evaluation of the quality of truthfulness of an idea is its consonance with our experience, its harmonious relationship to our other ideas, the value of which has been tested.

The man who admits this view-point yields at once the point of the rigidity of truth from the finite view. He admits its relativity. He concedes that as his experiences grow he will be able to appreciate truth more and more, in larger and ever growing concepts.

One effect of the acceptance of the influence of pragmatism would be a tolerance of unexampled degree, the philosopher admitting the possibility of other men having experiences which he himself has not had, rendering serviceable and harmonizing, for him at least, the idea of the philistine, the chemical physicist, the oriental philosopher, or even—and no doubt Professor James has anticipated this—the mystic and the occultist.

The validity for men of experiences—other than those of sense-perception—is not today admitted by the great body of thoughtful and educated people. This state of affairs would be astounding if we were told of it for the first time. The day cannot be far distant when in the West as in the Orient there will be a tolerance of philosophy and of mystic and occult experience which will be not the deep apathy of indifference or despair, but the

product of a profound conviction that men are not exactly alike, that they cannot be assimilated to a common standard, but that they can only be advantageously compared according to temperaments and according to their evolutional status in nations and races.

ASCETICISM.

Some mistaken ideas seem prevalent among our members upon the subject of asceticism, and it may be worth while to consider what it really is, and how far it may be useful. The word is usually taken to signify a life of austerities and of mortification of the body, though this is somewhat of a departure from the original meaning of the Greek word asketes, which is simply one who exercises himself as an athlete does. But ecclesiasticism impounded the word and changed its sense, applying it to the practice of all sorts of self-denial for the purpose of spiritual progress, on the theory that the bodily nature with its passions and desires is the stronghold of the evil inherent in man since the fall of Adam, and that it must therefore be suppressed by fasting and penance. In the grander Oriental religions we sometimes encounter a similar idea, based on the conception of matter as essentially evil, and following from that the deduction that an approach to ideal good or an escape from the miseries of existence can be effected only by subduing or torturing the body.

The student of Theosophy will at once see that in both these theories there is dire confusion of thought. There is no evil inherent in man except such as he has himself generated in previous births; nor is matter essentially evil, since it is just as much divine as is spirit, and without it all manifestation of the Deity would be impossible. The body and its desires are not in themselves evil or good, but it is true that before real progress can be made they must be brought under the control of the higher self within. To torture the body is foolish; to govern it is necessary. "The men who perform severe austerities . . . unintelligent, tormenting the aggregated elements forming the body, and Me also, seated in the inner body—know these demoniacal in their resolves." (Bhagavad Gita, xvii, 5, 6.) And again, "The austerity done under a deluded understanding, with self-torture, . . . that is declared of darkness." (Ibid, xvii, 19.)

There appears to be a widely-spread delusion that to be really good one must always be uncomfortable—that discomfort as such is directly pleasing to the Logos. Nothing can be more grotesque than this idea, and in the above quoted texts from the Bhagavad Gita we have a hint that it is perhaps worse than grotesque, for it is there said that they who torment the body are tormenting the Logos enshrined in it. With us in Europe this unfortunately common theory is one of the many horrible legacies left us by the ghastly blasphemy of Calvinism. I myself have actually heard a child say: "I feel so happy that I am sure I must be very wicked"—a truly awful result of criminally distorted teaching.

No doubt this ludicrous theory of the merit of discomfort comes partly from the knowledge that in order to make progress man must control his passions, and from the fact that such control is disagreeable to the unevolved person. But the discomfort is very far from being meritorious; on the contrary, it is a sign that the victory is not yet achieved. It arises from the fact that the lower nature is not yet dominated, and that a struggle is still taking place. When the control is perfect there will no longer be any desire for the lower, consequently no struggle and no discomfort. The man will live the right life and avoid the lower because it is perfectly natural for him to do so—no longer because he thinks he ought to make the effort, even though it may be difficult for him. So that the discomfort exists only at an intermediate stage, and not it, but its absence, is the sign of success.

Another reason for the gospel of the uncomfortable is a confusion of cause and effect. It is observed that the really advanced person is simple in his habits, and often careless about a large number of minor luxuries that are considered important and really necessary by the ordinary man. But such carelessness about luxury is the effect, not the cause, of his advancement. He does not trouble himself about these little matters because he has largely outgrown them and they no longer interest him—not in the least because he considers them as

wrong; and one who, while still craving for them, imitates him in abstaining from them, does not thereby become advanced. At a certain stage a child plays with dolls and bricks: a few years later he has become a boy and his play is cricket and football; later again when he is a young man these in turn lose much of their interest, and he begins to play the game of love and life. But an infant who chooses to imitate his elders, who throws aside his dolls and bricks and attempts to play cricket, does not thereby transcend his infancy. As his natural growth takes place he puts away childish things; but he cannot force the growth merely by putting these away, and playing at being older.

There is no virtue whatever merely in being uncomfortable for discomfort's sake; but there are three cases in which voluntary discomfort may be a part of progress. The first is when it is undertaken for the sake of helping another, as when a man nurses a sick friend or labors hard to support his family. The second is when a man realizes that some habit to which he is addicted is a hindrance in his upward way—such a habit, say, as tobacco-smoking, alcohol drinking, or corpse-eating. If he be in earnest he gives up the habit instantly, but because the body is accustomed to that particular form of pollution it misses it, cries out for it, and causes the man a great deal of trouble. If he holds firm to his resolution his body will presently adapt itself to the new conditions, and when it has done so there will be no further discomfort. But in the intermediate stage while the battle for mastery between the man and his body is still being fought, there may be a good deal of suffering, and this must be taken as the karma of having adopted the vice which he is now forsaking. When the suffering passes the karma is paid, the victory is won, and a step in evolution is achieved.

I am aware that there are rare cases (when people are physically very weak) in which it might be dangerous to relinquish a bad habit instantaneously. The morphine habit is an instance in point; one who is a victim to its horrors usually finds it necessary gradually to decrease the dose, because the strain of abrupt cessation might well be greater than the physical body could endure. It would seem that there are certain pitiable cases in which the same system of gradual decrease must be applied to the flesh-eating habit. Doctors tell us that while the digestion of flesh takes place chiefly in the stomach, that of most forms of vegetable food belongs rather to the work of the intestines; and therefore a person in very weak health sometimes finds it advisable to give to these various organs a certain amount of time to adjust themselves to the necessary change, and to practice, as it were, the functions which they are now required to fulfil. The steady pressure of the will, however, will soon bring the body into subjection and adapt it to the new order of things.

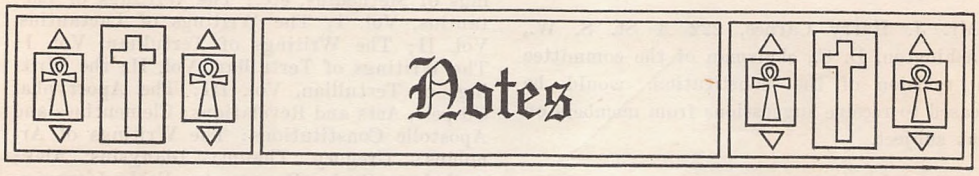
The third case in which discomfort may have its use is when a man deliberately forces his body to do something which it dislikes, in order to make sure that it will obey him when necessary. But it must be distinctly understood that even then the merit is in the ready obedience of the body, and not in its suffering. In this way a man may gradually learn indifference to many of the minor ills of life, and so save himself much worry and irritation. In thus training himself in will, and his body in obedience, he must be careful to attempt only such things as are advantageous. The Hatha Yogi develops will-power, assuredly, when he holds his arm above his head until it withers; but while he gains enormously in will-power he also loses the use of his arm. The will-power can be developed just as well by some effort the result of which will be permanently useful instead of permanently hampering—by the conquest, for example, of irritability or pride, impatience or sensuality. It would be well if all who feel a yearning for asceticism would take to heart the words of wisdom in the Bhagavad Gita:

"Purity, straightforwardness, continence and harmlessness, are called the austerity of the body. Speech causing no annoyance, truthful, pleasant and beneficial . . . is called the austerity of speech. Mental happiness, equilibrium, silence, self-control, purity of nature, —this is called the austerity of the mind." Bhagavad Gita, xvii, 14, 15, 16.

Note especially that in this last verse mental happiness is described as the very first characteristic of the austerity of the mind—the very

first sign of the perfect self-control necessary for one who wishes to make real progress. It is emphatically our duty to be happy; morbidity, gloom or depression mean always failure and weakness, because they mean selfishness. The man who allows himself to brood over his own sorrows or wrongs is forgetting his duty to his fellows. He permits himself to become a center of infection, spreading gloom instead of joy among his brethren; what is this but the very grossest selfishness? If there be any one who feels a yearning for asceticism, let him take up this mental austerity advised in the Scripture, and resolve that whatever may be his private troubles or sufferings he will forget himself and them for the sake of others, so that he may ever be pouring forth upon his fellow-pilgrims the radiant happiness which comes from the fuller knowledge of the Theosophist, ever helping them towards the realization that "Brahman is bliss."

C. W. Leadbeater.



Miss Annie McQueen, 70 Hanson Place, Brooklyn, N. Y., has assumed the place of President of the Esperanto League in place of the late Mr. C. L. Gutman.

The Northwestern Correspondence Circle, under the leadership of Mr. T. W. Thomasson, is energetically at work in Vancouver, B. C. There are at present about five members in the circle.

Mrs. Magdeline Hoogstra, of Chicago, Ill., passed from this life November 7, 909.

A sentence which was written in the manuscript of Mr. L. W. Rogers' last month article, "The work of giving a new impetus to small centers in large cities is second in importance only to that of getting centers established in new territory," was made to read erroneously, "*My* work of giving a new impetus," etc.

Secretaries of lodges are urged to give each member a membership card and to insist that persons calling upon them as theosophists asking for financial aid produce their membership cards. This will prevent any such persons as the Jew who has given his name as Stein and also as Harris imposing upon our people. These membership cards can be purchased from this office for 6 cents a dozen.

The following lodges have surrendered their charters: Wilmette and Oahu.

Please send all funds in Chicago exchange. Our exchange bills at the bank are heavy. Every penny of these tiny sums which you send are donating directly to the society.

The following lodges have been chartered: Olcott Lodge at East Orange, New Jersey; the Annie Besant Lodge at Chicago, Illinois; the H. P. B Lodge at Grand Rapids, Michigan, and the Webb City Lodge at Webb City, Missouri.

Mr. Jinarajadasa leaves Chicago Dec. 30. His movements will be as follows: Kansas City, Dec. 31; Council Bluffs and Omaha, Jan. 3; Salt Lake City, Jan. 7; Reno, Nev., Jan. 24; Los Angeles and Pasadena, Feb. 9; San Diego, Mar. 17; San Francisco and vicinity, April and May. Later he moves up the coast to Portland, Tacoma, Seattle, Victoria and Vancouver, B. C., and returns by way of Spokane, Anaconda, Butte and Denver.

On December 6, Charles Ludovic Gutmann passed from the physical plane, after six months of bravely endured illness. Mr. Gutmann had not long been a theosophist. But he threw himself, at once, with spirit into the work; and will ever be remembered gratefully for his help on the *Messenger*, when the magazine first came into our hands. The energetic work for propaganda, while Mr. L. W. Rogers was lecturing in and near Chicago, a

year ago, was untiring. In the last months before his illness, he was deeply interested in the Esperanto movement. May the light from the Great Ones shine upon him! H. T. F.

If you have not as yet paid for the *Primer* sent you as a member of the Society, please do not neglect doing so as we would be glad to have the sum, small as it is. Postage stamps will be gladly accepted.

Mr. J. Harry Carnes, 222 A St. S. W., Washington, D. C., chairman of the committee on revision of the constitution, would be pleased to receive suggestions from members on that subject.

Members able to write stories and articles of a general character for newspapers are requested to correspond with the General Secretary, with a view to aiding in the wider dissemination of the knowledge of the doctrines of karma and re-incarnation.

With February number of *Messenger* will begin the first chapter of an elementary book on Theosophy for beginners, by Mr. Jinarajadasa, called "First Principles of Theosophy." This book will contain the substance of ten stereopticon lectures delivered in Chicago. Some eighty plates of charts and diagrams were used for the lectures and all these will be published.

The book will be unique as being the first for inquirers to approach Theosophy through the current scientific conceptions of evolution. Among the introductory works in our literature we have none suited to this scientific type of mind among the public, and "First Principles of Theosophy" will find readers to whom other elementary books like "An Outline of Theosophy" and the Manuals little appeal.

The book will survey Theosophy in all its scientific aspects, with a rapid glance, and much new matter for students will be found therein. After the articles have been published in *Messenger* they will be issued in book form.

Mr. D. S. M. Unger has donated the following works to the library of the section. This library will soon be in such condition that it will be of general use:

The Apostolic Fathers; Justin Martyr and Athenagoras; Tatien; Theophilus; Clementine Recognitions; Clement of Alexandria, Vol. 1; Clement of Alexandria, Vol. II; The Writings of Irenaeus, Vol. 1; the Writings of Hippolytus, Vol. 1; Irenaeus, Vol. 1; Hippolytus, Vol. II; Fragments; The Writings of Cyprian, Vol. I; The Writings of Cyprian, Vol. II; The Writings of Origen, Vol. I; The Writings of Origen, Vol. II; Tertullian against Marcion; The Writings of Methodius, etc.; The Writings of Lactantius, Vol. I; The Writings of Lactantius, Vol. II; The Writings of Tertullian, Vol. I; The Writings of Tertullian, Vol. II; the Writings of Tertullian, Vol. III; The Apocryphal Gospels, Acts and Revelations; Clementines and Apostolic Constitutions; The Writings of Arnobius; Gregory Thaum; Dianysius Alex; Archelaus, Syriac Documents; Early Liturgies, Fragments.

THE DIVINE IMAGE.

To Mercy, Pity, Peace, and Love,
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace and Love,
Is God, our Father dear;
And Mercy, Pity, Peace and Love,
Is man, his child and care.

For Mercy has a human heart,
Pity a human face;
And Love, the human form divine;
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine:
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk or Jew.
Where Mercy, Love and Pity dwell,
There God is dwelling, too.

—Blake, "Songs of Innocence."

Papers on Elementary Theosophy by L. W. Rogers

THE JUSTICE OF KARMA.

"How does theosophy explain the justice of a hundred innocent children being drowned on a sinking steamer?" asks an inquirer with the air of one who has given theosophy a pretty hard nut to crack.

Is there really anything more mysterious about a hundred being drowned than about one being drowned? The justice or injustice involved has no relationship to numbers. It is just as difficult to show why one child should drown as why a thousand should drown. But the question contains two indications of a misconception. One is in the use of the word "innocent" which would seem to indicate that the supposed injustice rests somewhat, at least, upon the fact that the victims were children and that the injustice would not have been so great had this calamity been delayed awhile until they were grown-up people! Perhaps by that time they would have done something to deserve drowning! The other misconception lies in the idea implied that something or somebody besides the victims has caused or permitted the disaster. But not so. A misfortune is only the reaction of self-generated forces. There is nobody so manipulating things that some shall reap rewards and others shall suffer punishments. These are only consequences. It is not the business of somebody to drown "innocent children."

The popular notion is that the soul of a child has been very recently created and therefore it is innocent of all wrong-doing and cannot possibly deserve the fate of sudden and terrifying death. But is it not this very idea that makes such deaths utterly inexplicable except from the theosophical viewpoint? Is it logical to believe that millions of innocent children are brought into the world by God only to meet death? Such a notion must feel pretty much at home with the expressive phrase of an American theologian, of days far gone, that many babes were but "kindling wood for hell." With any of the facts of life test that old notion that the human soul is a sudden creation and you will find that it is inconsistent with the idea of divine justice. It is only by the hypothesis that we have lived other lives, that through thousands of years in the past we have been generating forces which are now determining the pleasures and pains, the peace and strife, the security or disaster of this life that any justice can be seen in the tragedies that fill the world.

Much of the inability to grasp the theosophical conception of evolution has its origin in the notion that the physical body is the complete human being—in the failure to regard the body as the instrument and temporary abode of the deathless self. The difficulties will vanish at once if this viewpoint be well settled in the mind and if in addition we remember that under the law of cause and effect each is learning certain necessary lessons through what may happen to the physical body; and that these reactions on the physical body, however terrible they may appear from the viewpoint of the physical consciousness, are but the homecoming of the evils previously sent out. If in addition to this we keep in mind the fact that the ego represented on the physical plane by the child body is as old as the ego represented by the adult body and has as many blunders of the past to set right, we will no longer marvel that the same kind of reaction strikes each—no more than we would expect the man who is only five feet in height to escape the disasters of life that occur to the man whose physical body measures six feet.

A NEW THEOSOPHICAL PLAY.

It is only a couple of years ago that truly theosophical plays begun to appear on the stage, but they have won a secure place and are evidently with us to remain. The latest one is the most remarkable of them all, for it marks a higher point on the moral ther-

mometer than any of its predecessors have attained. "The Witching Hour" was excellent in that it demonstrated that thought is a force and made telepathy look reasonable even to the scoffers. Its morality was sound, too. But, good as was "The Witching Hour," the "Servant in the House" surpassed it, for its keynote was brotherhood. Now, however, comes another advance in the theosophical drama in "The Passing of the Third Floor Back," written by Jerome K. Jerome, the humorist, and played by Forbes Robertson and an excellent English company. To make the world merry is well enough in its way, and we owe Mr. Jerome much for the sunny humor that flows from his pen; but to make men realize the unity of the human race is a much greater work, and whoever has come as near to that as Jerome has in this theosophical play may be sure of fame enough for one incarnation.

Most plays are, unfortunately, pretty largely on the physical plane. A certain percentage have attained the dignity of the mental plane, but "The Passing of the Third Floor Back" is fairly upon the buddhic level. It is without plot, without startling climaxes, almost without dramatic incident, and yet it moves audiences as few plays have ever done; and quietly, unostentatiously, almost stealthily, it preaches a sermon that somehow awakes the subtle forces of the heart and attunes it to the one underlying unity of the race. The wonder is that any theatrical manager would have accepted it and given it a trial, so simple is it and so little does it depend upon the usual dramatic characteristics for its effects.

The play consists of a prologue, one act and the epilogue. The characters in the first are a cheat, a sloven, a shrew, a snob, a bully, a hussy, a satyr, a coward, a rogue, a cad and a passer-by. Truly a rather startling catalogue of unpleasant human characteristics! Yet as the play progresses we find that these people, living in a London boarding-house of the would-be exclusive class, are very true to nature and that the harsh names do them no injustice. Without exaggeration, but with the cleverness of a master-hand, the selfishness and sordidness of the ordinary life of the world is laid bare in all its repulsiveness.

It is the servant girl, the sloven, who rebels against the emptiness of such life and asks her mistress "what's the use of it all, anyhow?" She begins to long, blindly, for something higher—and the Stranger comes to dwell among them. He remains unnamed except as A Passer-by in the prologue, and as A Friend in the epilogue. He symbolizes the Christ spirit, sees each of the others from the inner viewpoint and arouses them from their settled sordidness by a direct but subtle appeal to their inherent divinity. On the surface the play is the regeneration of the individuals concerned. Looking deeper, it is also the evolution of humanity in epitome.

In the epilogue we have the completed transformation, wonderful and yet perfectly natural, for we have followed the process by which it has occurred, realized its possibility and regretted that the whole world is not able to realize it. There is nothing extravagant in the transition of the artist and the daughter of a retired army officer from coward and hussy to two happy lovers, and nothing unnatural in the method by which the bully and shrew are transformed into affectionate and thoughtful husband and wife, the rogue into a friend and the cad into "an entertaining person." The art and charm of the play lie largely in the subtle work of the Stranger, in his obviously perfect knowledge of the problems he has to solve, his acquaintance with the romantic youth of the quarrelsome husband and wife and with the past of all the others, his quick sympathy with the personal difficulties of each and the profound insight into the purpose of life that makes his conversation as instructive as it is entertaining. That occult powers exist is not argued. It is taken for granted and their use by the Stranger is obvious from first to last.

Only a great thinker and student of human nature could have written such a play and only a truly great actor can interpret it. The effect on the audience is so pronounced and apparent that one wonders, as the final curtain falls, to what extent such a play is used as an instrument for spiritual force.

LONDON LETTER.

We are all glad to see that the President shows no traces of exhaustion, in spite of her long and extremely arduous tour in America. It was somewhat of a shock to most of us to hear of the strenuous efforts to obstruct the work of the Blessed Masters made by the so-called Universal Brotherhood of San Diego. One cannot but think that they have their part to play in the great theosophical movement, though it may be one that would be very distasteful to most of us.

Members may perhaps remember what I said of Mr. Stead's "Julia's Bureau" in my last letter; we open our morning papers nowadays expecting almost anything in the way of startling occurrences in Occultism, but we were hardly prepared to find, a few days ago, that the illustrious dead had been induced to give the weight of their opinion on political matters which, at present, show every prospect of developing into a constitutional crisis!

Mr. Stead, who has been well known for his aggressive enterprise in the realms of journalism, continues to show that characteristic in his dealings with occult things. He has published in the "Daily Chronicle" an account of interviews with Gladstone, Cardinal Manning and others. These latter give their views on various political questions. Mr. Gladstone's grammar is distinctly shaky, and Cardinal Manning's utterances not all they might be, but the fact that these occurrences should be published broadcast in a respectable daily paper in this very positive and matter-of-fact country is another indication of the opening of the public mind to occult things.

As I said in my last letter to Messenger, no one dared to try and explain away the aeroplane accident at the time of its publication, but these latter lucubrations are sure to meet with a hostile reception at the hand of sceptics.

Our Section is showing signs of great activity and even daring at present. We are about to give a course of four public lectures by our best speakers in the small Queen's Hall. These are being well advertised and we hope for a considerable measure of success.

Strenuous efforts are being made to advertise the Theosophist. We are placing large posters in conspicuous places in the bookstalls of most of the great railway stations in London and the provinces. This is a form of advertisement which is quite inexpensive, and we are confident, at any rate, of some results. Old members may perhaps remember the strange occurrences of some years ago, when an attempt was made to induce the railway-bookstall people to sell "Lucifer." The pious Christians of the eighties were shocked at the bare idea of selling anything which savored so much of the devil, and absolutely refused to have "Lucifer" on the bookstalls! On some occasions conventional hostility went even further. In the middle eighties, General Morgan, who was one of the few members who stood by H. P. B. throughout the Coulomb missionary scandal, thought it would be a good idea to put copies of "Lucifer" in the reading-rooms of the clubs at Ootacamund, in the Nilgiri hills, where he lived. He did so, but he was somewhat surprised to find later on that the copies had been torn up by some indignant old ladies!

On this occasion, however, it fell to my lot to arrange about the *"Theosophist"* posters, and, so far, everything has gone smoothly, the railway people showing nothing more than a good deal of curiosity as to the contents of this strange magazine.

The *Theosophist*, in truth, is at the height of its glory. Its beautiful printing, excellent reproductions of photos and pictures, and wide range of the most profound aspects of life and thought touched upon by its expert writers, make it unique in all the world.

H. O. Wolfe Murray.



QUESTIONS ANSWERED BY MRS. BESANT.

Q. Mr. Leadbeater says that throughout the entire astral life, the outlines of the last physical body will remain. Is this true of the deformed man, and will the colored man retain his characteristics?

A. The colored man would certainly retain his characteristics, because those belong definitely to the incarnation just closed, and carry with them a difference of sub-race which would persist. With regard to the deformed man, I should think that whether he retains it or not would not depend upon the kind of karma which caused the deformity. If it were a purely physical plane karma, then he probably would not have that in the astral body, and his astral body would not show it, normally. If, on the other hand, it were a deformity which grew out of an astral body fault in a previous life, then the astral body would be marked with it, and it would be carried on through the astral life. This is a very general statement made by Mr. Leadbeater, and is intended to indicate that the astral body, being governed by the thought of its owner, would normally shape itself after the body which that owner thinks of as his own. For instance, when you go out of your physical body during sleep, your astral body is clothed, but not with astral clothes. You do not carry your clothes with you to the astral plane; but you think of yourself as clothed and you are clothed. Your clothes will depend upon your way of thinking of yourself as clothed. In one case I have mentioned, one of our students, an Englishman who is very particular about the finer courtesies of society, always, in the evening, wears dress clothes, such as all English gentlemen wear at dinner. When he appears upon the astral plane at night, perhaps at the home of one of the Masters, he comes in dress clothes, merely because he thinks of himself as so clothed during the evening. Of course, such dress appears very incongruous in the Himilayas. You might remember this in answering the question often asked in ridicule, "Do clothes have ghosts?" The question shows that the man asking it knows very little about these things; otherwise he would know that the "ghost clothes" are the clothes which the man thinks of himself as wearing. Whatever that happens to be will be the dress in which he will appear. A man will not appear in his winding sheet, but in such clothes as he wore during life. If he had a favorite set of clothes, he generally appears in those—it is entirely a thought-creation. And so the astral body, for every man, will be the body he thinks about as himself, and the astral body of the deformed man will largely depend upon the man's thought. If he disregarded the deformity, it would be likely to disappear.

Would it appear in the next incarnation? No; probably not. He will have worked it out, we would hope. Deformity is often the outcome of special cruelty in a past life. An inquisitor, for instance, will generally appear physically deformed in the next life; the vivisector reappears deformed. That is the sort of karma which generally causes deformity.

Q. Do the so-called "dead" experience any great discomfort when they are embalmed immediately after death?

If the person knew beforehand that it was going to be done, and had any fear of it at all, then considerable discomfort might be felt, not because there is any link between the man and his physical body (there is not), but because of that same power of thought of which I was speaking in relation to the clothes. Let me cite a case which will show you what I mean. We once found a woman upon the astral plane enveloped in flames, and in horrible agony. We knew that that was entirely imaginary on her part; there were no flames there which could burn her; she was simply creating that condition for herself by her imagination. She was feeling so intensely that it was hours before we could get her quiet. She was like a person in a fit of hysterics, with whom you can do nothing. It took long to quiet her and explain that the flames were only her own imagination. What had happened was, she had been burned to death in the cabin of a steamer; in her fear, she was unable to unlock the door and get out, and had died in a state of terror. We found her after some days. It is clear there was horrible suffering, and yet it resided only in the thought

of the woman. She had made it for herself; created it. So, if a person had a fixed idea of suffering, he would suffer; it might be quite superfluous, with no relation to the thing itself. So, I do not think that embalming should be done without the full consent of the person before death, for fear he should notice it and suffer in thought.

Q. Would that apply to cremation as well?

A. Oh yes. Not very long ago, I strongly advised that a man's body should not be cremated for that very reason. He had great fear of it while alive, and I thought the fear might cause him to imagine pain from the fire. That is one very strong reason why one should not go to a church where the preacher preaches hell fire; always try to get people away from it, because they are likely to suffer from it after death until someone comes and tells them better.

Q. How many hours after death does the Ego leave the body?

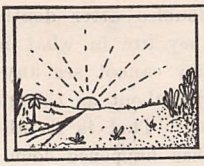
A. The Ego leaves the body at once; but it is enveloped in the etheric double, which remains around it for about thirty-six hours. So long as the etheric double remains around it, it is easier for it to be affected from the physical plane.

Q. How much can we depend upon natural law? A person is supposed to remain near the body during the slow process of dissolution, and according to natural law, this is very slow. In going out quickly, do we slip a cog? During that slow process of going out, are we still working at some problem in the physical life?

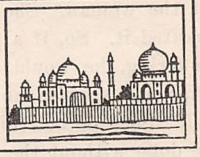
A. A person is not connected with the physical body during the whole process of decay. The man has gone on. The etheric double only is connected. It is only an empty garment thrown off by the man; it is not connected with the person. In thirty-six hours after death, the man should be free; the etheric double empty. There are a few cases of people who cling tenaciously to the earth life and hold to their doubles after death. Under those conditions, they are in what is called a "gray" world; they cannot see anything clearly, but just drift about as though they were enveloped in fog. That is an abnormal condition, but it has happened sometimes. I remember reading a book in which this was evidently the experience of the entity who inspired its writing; he thought it general, however. It is really very rare. Such people fall into a curious way of seeing everything through a fog, and they remain so for a considerable time. But ordinarily, the man passes from the etheric double about thirty-six hours after death.

Q. How about the Egyptian mummy?

A. The Egyptian mummy is a very curious case. It started with people who were very well versed in Egyptian magic, which started from the physical body and worked out to the corresponding centers in the world and in the solar system. Very often, in the early days, a man would leave his body, put it aside, suspend his animation completely, go away for a long period, and then come back and take it up again. To do that was regarded (quite truly) as an evidence that a man was very well trained in Egyptian magic. After a time, people who could not understand why this was done, and did not know how to do it, thought there was something important in keeping the body itself while they were really altogether out of it, and so after death the body was embalmed—a perfectly useless proceeding, because a man could not come back and use it after the brain and organs had been taken out and the body filled with spices and the rest. So the body was kept mummified, but it was of no use to anyone. Sometimes, when this was done by people a little "gray," perhaps even slightly "black," they would make an artificial elemental to take care of their mummy for them. Such elementals have proved rather unpleasant things to deal with when the mummies have been moved, often following them about and doing a lot of mischief.



Benares Letter



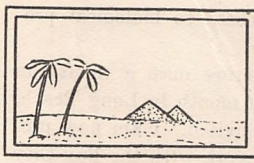
Benares, October 10, 1909.

We are now having what is called the "Durga Puja" vacation. Schools, law-courts and other public institutions are closed. The festival lasts nearly two weeks and corresponds to our Christmas holiday time; but in effect it is Christmas, Thanksgiving, Fourth of July and circus combined. This annual worship of the goddess Kali under the name and aspect of Durga is confined to a comparatively small portion of the Hindu people, chiefly the Bengalis. It affords entertainment, however, to vast numbers, practically the whole community where this festival is observed.

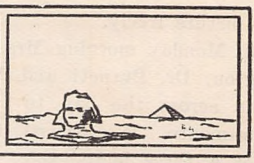
During the week one may see scenic representations of the life of Rama, the "Ram-lila" as it is called, the actors in the drama being boys trained for a week or two in the various parts. Masks are used to assist in the representation of demons and animal-like tribes engaged in one side or the other. Ravana, like Milton's Satan, is the grand villain of the play. The monkey, like Hanuman, the devotee of Rama, whisks about in a lively manner. The Sweet Sita commands the complete sympathy of the spectators, although the part is always taken by a boy. The Maharaja of Benares, whose palace stands on the other side of the Ganges, gives to the people several days of this entertainment. By special favor the performance may be seen while seated more or less comfortably on the backs of His Highness' elephants. The Maharajah's extensive grounds constitute the stage. Various groups are arranged in serial order, giving a panorama of the life of Rama, each group representing some particular part of the story. For hours the crowd moves from one scene to another, the actors remaining at their posts, now and then stopping for rest or refreshment, not simultaneously but individually as the mood strikes them. It is a very interesting exhibition of Oriental methods of dramatic performance. As a religious celebration for all classes of the people it serves its purpose well. The climax is reached in the closing scene. An immense wooden image of Ravana is burnt at the appropriate time. Fireworks and gunpowder placed about the big image render its destruction at sundown picturesque and exciting. The explosions may be heard a mile away. The fragments of the big Rakshasa are gathered up and thrown into the river. To the people this is the triumph of good over evil. The embodiment of the powers of darkness has been thwarted and slain. All seem happy as they go home for to them Rama and Ravana are no mythic characters designed merely to "point a moral or adorn a tale."

The chief event of the Durga Puja time, the culmination of preliminary religious ceremonies extending through the previous week, takes place on the Ganges. In the afternoon vast crowds gather on the shores and in boats. People are dressed in their best clothes. Even the coolies and sweepers manage to look clean on this day. Bright tinted turbans and drapery of all colors and shades make the crowds appear like great flower-gardens in full bloom. Gorgeous gilded images of Durga and her attendants moulded in bas-relief on the surface of large wheel-like disks, may be seen in boats parading up and down the river in view of the admiring crowds on the shore. At sundown these images are slowly lowered into the river, any jewels of value having been previously removed. One by one the images disappear. Smaller ones also are placed in the water by people on the bank. Mantras are muttered by the most devout and water is sprinkled in different directions symbolizing the pouring out of spiritual influence upon the people. This ends the ceremony and the crowds disperse while the noisy sellers of sweets, pastry and betel hurry about with their trays on their heads, hoping to dispose of the remainder of their stock in trade before the shore is deserted.

S. E. P.



The Field



The audience assembled to hear Mrs. Besant at Portland filled to overflowing the auditorium of the Masonic Temple. This room seats from 1,100 to 1,300 people. The audience represented every grade of society. Among those present we noted the governor, an ex-governor of the state, two federal judges, circuit judges of the state of Oregon, prominent lawyers, Catholic priests, protestant ministers, physicians, state and county officials, school teachers and business men. I am pleased to say that every one present listened with perfect attention and Mrs. Besant's remarks were frequently greeted with hearty applause. H. B. Wells.

The members of the Tacoma Lodge had the pleasure of hearing Mrs. Besant deliver the lecture, "Life Here and Life After Death." The audience of about two hundred and fifty was highly intellectual and was intensely interested in the whole lecture, the expressions uttered at the close of the lecture showing that many had been enlightened and all had received some benefit from it. I cannot state what influence the lecture had upon the thought of the town as our press is more orthodox than liberal. One comment made by Mrs. Besant is worth mentioning, which was that the audience was sympathetic and she was pleased with it. The stimulus given our work has not been as great as expected with the public, but the members have received a great help and feel more interested in the work. G. A. Weber.

The president of the newly organized Webb City, Mo., Lodge has outlined work and appointed committees as follows: All public study class work will be under the supervision of Mr. F. E. Martin, and arrangements have been made to hold weekly meetings at the headquarters. Mr. Rozelle and wife constitute the press committee and will look after all newspaper and press work. Mrs. Watson and Mrs. Rozelle are appointed to make arrangements for a number of private study classes at the residences of persons interested in Theosophy. The secretary is instructed to keep a record of the names of all persons who show any interest in Theosophy and it is our intention to send out invitations to these whenever a public lecture is given.

Mr. Martin is now giving a series of lectures and Mr. Claude Watson is preparing a series for delivery in the near future.

Claude Watson.

Owing to the train arriving several hours late in Spokane, we did not arrange for a meeting until late in the afternoon of August 21, when Mrs. Besant spoke to the members in their hall. The rooms were beautifully decorated with floral emblems and well filled with resident and several out-of-town members, all of whom were intensely interested in the words of our president.

In the evening Mrs. Besant gave her public lecture at the Auditorium to an audience of about five hundred. While the number was small (for which there were several reasons) it was a most intelligent and appreciative audience and the closest attention was given to the speaker. The subject was "Reincarnation" and was presented in a manner that must appeal to all logical thinkers. None but favorable comments were heard upon the lecture and judging by inquiries made of members and by the sale of books the work in this city has been given a decided impulse forward.

Adah M. Rosenzweig.

Monday, August 30, was the date set for Mrs. Besant to lecture in Sacramento. Gladly accepting the duty of preparing the way, I went to Sacramento to look over the situation. I found a few old friends whom I had met when invited to lecture there in Mr. Alderman's time. They have proved staunch and true in the renewed work. We secured the Congregational Church for the evening of her lecture. The newspaper people were very kind in writing up articles before Mrs. Besant came and seemed eager to get all the information available, using

her picture freely.

On Monday morning Mrs. Besant, Mr. Warrington, Dr. Burnett and Mrs. Kochersperger came across the bay to take the train for Sacramento. We arrived in our Capitol City after a three hours' ride. After lunch, Mrs. Besant was interviewed by reporters until four o'clock; then she graciously went down to the reception room, where a number of callers were waiting to see her and the next hour was spent in questions and answers.

Out of the ninety and nine that gathered to hear Mrs. Besant there has come to be a regularly established class for theosophical study.

Mary C. Plumb.

I have conducted considerably over 100 meetings from January 1 until the present date; some under the auspices of the Theosophical Society, some under Spiritualists and others privately. From January to February I was the guest of the San Diego Lodge. While there I conducted fifty-nine meetings, fifty-two in San Diego and seven in La Jolla; seven were public lectures, every Sunday; seven were for members only on subjects from the Secret Doctrine, such as Kumaras, Fohat, Dhyan Chochans, Sound, etc. Eight were on Astrology; sixteen meetings were held studying Esoteric Christianity and Mrs. Besant's book of the same name was used as a text-book. Fourteen meetings were held studying "Multiple Personality" and "The Dissociations of Personality" was used as a text-book. These meetings were in every sense very successful, in sustained interest, proved by the members who attended; financially, by the collections and it gave evidence of the great interest there in Theosophy.

In Los Angeles in private homes, I have conducted a weekly study class on "Multiple Personality," using the above mentioned text-book of Dr. Morton Prince, Boston. Our main object has been to discover moods and emotions traceable to a conscious origin in the psychic area. This book reopens the problem of elementals only from a psychological point of view. I have also conducted several lectures on subjects akin to our third object. At present I am conducting a series of private meetings on the Secret Doctrine, lecturing upon the Sepikas, the Sons of Mind, The Army of the Voice, endeavoring to relate these to biological processes.

I deliver a public lecture once a month in Pasadena, and one each month in Long Beach, to which the public is invited. I am now preparing to go north and work with the Bay City lodges.

James H. M. Le-Apsley.

Since the last report of the activities of Capitol City Lodge we have had the inestimable pleasure of a visit from our beloved President, Mrs. Annie Besant. Coming as she did, the Hearld of the light that shines through Theosophy and that illuminates the minds and hearts of all who will but listen, she warmed our hearts and strengthened our energies, giving us a fresh impetus and interest in the work. Two public lectures and one members' meeting occupied her time while here from 8:40 a. m., September 24, until 5:30 p. m., the 26th, together with a meeting of the E. S. members and interviews with friends and press reporters. As usual, the impression made by her upon all who heard her lectures was excellent. Altogether, Mrs. Besant's visit to our city has greatly strengthened the cause and increased the interest, as shown by the new faces and larger numbers that attend our lectures each Sunday. Her wisdom, the beauty of her character, and the charm of her presence won the most indifferent, and it was with the greatest regret that her friends in Washington bade her farewell.

Through the efforts of some of our members a Branch has been started in Baltimore, Md., under splendid conditions, and as it is a fine field we anticipate they will do a good work. An effort will be made to give them such assistance as is possible.

Dr. John Woods Elliott, of Baltimore, a member of the Capital City Branch, lectures for us every first and third Sunday in each month. He is an Episcopal minister and trained on the platform, teaches pure theosophy, and is a magnetic and interesting speaker. We look upon him as a great addition to our ranks and believe that the future will prove him a power in the work.

Florence Duffie.

Mrs. Besant's visit and lecture in Helena were most successful. The subject chosen was "Theosophy, Its Meaning and Value." A charge

of 50 cents admission was made, and a good sized and very intelligent audience assembled on the evening of August 9, at the Unitarian Church, where the lecture was given. Rev. Frank A. Powell, the pastor of the Unitarian Church, introduced Mrs. Besant, and that her lecture was well received goes without saying. The only serious criticism that was made was that Mrs. Besant did not tell enough about what Theosophy really is. Inasmuch as she closed her lecture by saying that she only hoped through this one lecture, to induce her hearers to study and think for themselves, this criticism simply indicated that she had in a measure succeeded. There is no doubt but that as a result of her lecture, there has been more thought and discussion along Theosophical lines than ever before. The pastor above referred to has been preaching Theosophical sermons for months, only recently delivering one which he entitled "Cause and Effect," which might properly have been labeled "Karma."

Our Helena Branch now has under consideration the starting of a student's class for those who are interested and of putting into the Public Library here a number of Theosophical books. We also gained a new member through Mrs. Besant's visit, with prospects of three or four more in the near future.

On the 22nd and 23rd of August, Seattle had the pleasure to hold within its gates our great leader who, with her almost superhuman power, spoke to over two thousand eager listeners, first of the past glories in the history of the world, and also heralded the greater glories to come, these subjects being treated in her beautiful lecture "The Coming Race and the Coming Christ." Her second lecture to the public was also enthusiastically received, "Theosophy, Its Meaning and Value." On Monday morning, the 23rd, at our hall, a "members' meeting" was very well attended and many questions asked. In the afternoon an E. S. meeting at Mrs. Besant's hotel brought the students in closer touch with her. That same evening after the second lecture, Mrs. Besant, Mr. Warrington and Mrs. Burnett left for Vancouver. Useless to say that new life has been brought into the lodge and new efforts are put forward to spread the teachings; the students are also making plans to study in a more perfect way than in the past. Many Primers were sold and Messengers given away after the lectures. A class for inquirers has been started and at the booth out at the A. Y. P. Exposition the work of distributing literature and explaining Theosophy still goes on. Mr. Jinarajadasa also favored Seattle with a series of fine and interesting lectures, half of which were delivered before Mrs. Besant's coming, and others followed her stay in our city. These lectures were well attended and Mr. Jinarajadasa has left in the heart of his hearers a great wish to see him soon again amongst them.

Blanche Sergeant.

As the Austin Lodge was organized on the last Sunday in October, it has been agreed that our fiscal year shall begin then.

On October 31, 1909, after disposing of the regular lesson for the day, certain pages in the "Mental Plane," announcement was made that the day was our anniversary, the first, and that officers for the ensuing year should be elected. The following officers were elected: Thos. D. Hawkins, president; Dr. C. L. B. Shuddemagen, vice-president; Fred H. Smith, secretary, treasurer and librarian; and Mrs. Grace F. Davis, assistant secretary, treasurer and librarian, the last nomination being seconded by Mr. E. C. Fain, of Weatherford, Mrs. Davis' home, who was in the city that day.

It was peculiarly gratifying to look back over the record of the year with respect to the membership, the nine charter members having grown to twenty-six; this was taken as an earnest of what might be expected of us the coming year, although to keep up the percentage is probably more than the most sanguine could hope.

Each Sunday afternoon the lodge meets in Odd Fellows' Hall, centrally located, and studies six to ten pages of the Manual "Devachanic Plane," encouraging questions from the new comers. On Wednesday night, a number of the members meet at the residence of Mr. and Mrs. F. T. Morgan, 2001 Nueces street, and read and discuss several pages of "In the Outer Court," ever encouraging questions from the new comers. Many are the questions asked at each of the meetings; indeed, that seems so important a part of the work that it has been suggested that once a month a night

be set aside for questions only.

The day of the anniversary meeting, after business was over and some members had departed, Miss Mabel A. Bass signed up an application for fellowship, and Mrs. F. T. Morgan has joined since. Thos. D. Dawkins.

Vancouver Lodger, after a period of quiescence, started into activity again in May, 1909, by moving into new quarters at Room 4, 336 Hastings street, West, with a seating accommodation for eighty people. At the same time Sunday evening public lectures were re-instituted, together with additional study classes.

On August 24, Mrs. Besant spent the day in Vancouver, addressing the members of the lodge in the morning, and delivering her lecture on "Life Here, and Life After Death," to 1,500 people at the Vancouver opera house in the evening. Fully 300 people were turned away from the lecture, there being no accommodation for them, the entrance to the opera house being packed with people trying to gain admittance. The audience fairly represented the people of Vancouver, including people in all grades of life, also many of the local clergy. The large audience was extremely attentive to the lecturer, who apparently made a good impression on both the audience and their friends, for one meets with reference to this one lecture in very unexpected places.

This was the first time that Mrs. Besant had visited Vancouver, and the result to the city may in some measure be gauged by the fact that, even now, the local newspapers are referring to her visit, and the Society which she came to represent.

Mrs. Besant's visit was almost immediately followed by a visit from Mr. C. Jinarajadasa, who stayed with us for six days, during which period he delivered four splendid public lectures, which were fairly well attended, and three especially interesting and instructive lectures to members, which, it is needless to state, we all most thoroughly enjoyed, and we all look forward to having Mr. Jinarajadasa with us again before very long.

The combined result of these lectures has been in a large and increasing demand for literature; in additional attendance at our Sunday evening meetings and study classes, and a general, unprecedented interest and activity. Our membership is growing slowly, and has increased from twenty-six in January to forty-three at the present time.

The visit of Mrs. Besant has placed the aims and objects of the Theosophical Society higher in the estimate of the general public than it had previously attained to, which was well expressed by one person who said that if Mrs. Besant was president of the Theosophical Society, "why, then, we all want to join." Her visit has helped to place the work of the Society more prominently before the people of this city and neighborhood, and we expect, in the near future, a largely increased membership, with resulting usefulness to the cause.

J. C. Cuthbertson.

Since Mr. Irving S. Cooper's one week visit in Lincoln more interest and greater activity have been manifested. Four new members have been added to our lodge and a study class formed. The greatest number attending this class has been nine and there are about that many more who promise to come in later. We feel that the good work has really taken root and will live.

The first part of the evening is devoted to purely Theosophical teaching, Man and His Bodies being the study book. The latter part of the evening is given over to papers on kindred subjects, such as Socialism, Spiritualism and Dreams, and at the following meeting the Theosophical version is given of these subjects. The advanced class is engaged in the study of The Pedigree of Man. Our membership is now fifteen. Mr. Cooper had a very strenuous week, but no word of complaint came from him. Mr. Cooper makes his people feel that he was just one with them and that they are doing him a favor by asking him to work. He gave seven parlor talks, two lodge talks, three public lectures, one talk to the High School pupils, and one to the prisoners of the State Penitentiary of Nebraska. It being an unusual occurrence to have chapel at the prison in the middle of the week, but through the influence of a friend of the writer who is a prison worker, and the kindness of Warden Smith, Mr. Cooper was given the opportunity of delivering his lecture on the Making of Life. All of the four hundred prisoners were allowed to listen to the lecture and it was an impressive scene to note the

long file of men marching in and taking their accustomed chapel places to piano music furnished by one of their number. Through the lecture, which lasted more than an hour, the prisoners maintained an attentiveness that showed great appreciation for the thoughts given by Mr. Cooper and a respect for the personal magnetism of the man which held their attention as closely as anything of the utmost personal importance could possibly have done. Among the helpful ideas brought out none seemed more fitting and proper for this special occasion than that freedom of the mind and soul was not governed by freedom of the body and that while they might be held there by a force stronger than themselves no power could hold their individuality and that they might yet be what they could have been.

The impression made upon the convicts by the lecture was strengthened by the fact that before the talk was given, Mr. Cooper went through the work shops with Warden Smith and conferred personally with some of the men regarding their work. The strongest feature of the lecture was the entire absence of the "I am holier than thou" attitude assumed by so many speakers, and his sentence, "My brothers, the failure of making a useful life is not so much in falling as in not attempting to rise again after one has fallen," seemed to fall as a benediction upon the sensibilities of these unfortunates.

A great courtesy was extended to Mr. Cooper and friends by Warden Smith in the form of an invitation to partake of the noonday meal with he and his family in their private dining room. Also a great compliment to Mr. Cooper as well as to the Theosophical Society in the statement of Warden Smith's that "It was the finest lecture he had ever heard."

A number of Lincolnites not wishing to miss any of Mr. Cooper's lectures obtained special permit to attend this lecture.

Mrs. W. B. Yule.

To the Theosophist and student of psychology New York city at the time these three lectures of Mrs. Besant were given, September 29, 30 and October 1, presented a strange appearance. The Hudson-Fulton celebration was on and the city outwardly was in gala dress. For a week before our members began mailing cards on which was a notice of these three lectures and the beautiful face in minature of our President.

As I was handing a package of these cards through the window to a post office official, I heard a lady cry in a foreign voice that said "Annie Besant! I know her, she is a friend of mine." I said, "Ah! she is the friend of many." Though this little German nurse could not understand English, Mrs. Besant's name was a link that made us feel we were not strangers. I gave her cards and literature, for which she was grateful. This seems a digression from my subject, but the incident was inteersting to me and I thought it might prove so to others, and at any rate it shows how universal is the sympathy of our Leader.

New York city in gala costume of floating bunting and fluttering flags was as a rockbound mountain compared with the restless and disturbed atmosphere of the city. The people were bent on the delights of the senses, and but that one can endure longer in pleasure than in pain must have succumbed earlier to physical fatigue. In the midst of all this Mrs. Besant opened the beautiful new Masonic Hall, she being the first person to speak there after its dedication by the Grand Master. This new Masonic Hall was a most fitting place for the president of a great international body like the Theosophical Society in which to tell the people of "Theosophy, Its Meaning and Value." The whole scene satisfied one's aesthetic nature. The beauty in blending of gold and browns and tan in the decorations were heightened by the lights in the ceiling falling through stained glass, but glass stained so skillfully that it cast soft, yellow light like the after-glow of a sunset on the far Pacific shore. Into the gleam of this yellow light came our President, robed in white, the silver crown of curling hair thus lit with gold but made her more fair. But fair as the vision was, a form that was fairer rose 'neath her artist touch before the eyes of her hearers, for with a tongue of flame touched she upon the Master told us what Theosophy is and what it will be hereafter. Dipped into the depths of things lent halting imagination wings, wings to fly with, hopes to die with.

Her second lecture was on Life Here and Life After Death. At the close of this lecture, in-

stead of leaving the platform as she had entered, she came down the marble steps into the audience and grasped the hand of the foremr Secretary of the American Section, Mr. Alexander Fullerton. Deep down in our hearts we each responded to that greeting.

Her last lecture was given in Carnegie Hall, the largest auditorium of its kind in New York city; her subject was The Coming Race and the Coming Christ. On that first day of October, a memorable one for us all, for its was Mrs. Besant's birthday, she graciously received the members in the afternoon; there were present many new members, young in the Society if not in theosophic knowledge. One might here have seen a typical theosophical audience, and have been interested in studying the types, which ranged from that of emotional genius and intellect to a type pathetic in its limitations.

The sizes of her audiences numbered many hundreds, the character on the whole was fine; one noticed many young men and women coming into the lectures who have been attracted to study groups and there gained sufficient insight into the Wisdom to make them long to know more. One little surprise came to us in seeing some young sailors from the visiting ships in the audience and we noticed that they bought literature as they went out.

The impression made upon her audiences as a whole I think was uplifting and far-reaching. The general influence of her lectures was surely deeply felt; we are just beginning to realize ourselves the deep import of the Message she brought. Our Sunday evening public lectures, though with a paid admission, are attracting good audiences; out of these audiences are coming splendid study groups; out of these study groups members are coming into the lodges; thus the circles of the influence exerted by her message are ever widening.

"Only that day dawns for us to which we are awake." How many of us in our America were awake to catch the first faint gleam of the arrows winged by the Rising Sun?

On September 7, 1909, Mrs. Besant lectured in Barret tHall, Salt Lake City, the assembly hall of the Mormon College, and had an audience of about 600. They seemed to be interested and listened attentively. The size of the gathering was very encouraging, as there had been no lectures here for several years. Mr. Wentworth Rice had for several years little study classes here at the homes of those interested, and these have been a sort of nucleus around which we have been able to build up the branch that we have.

Mr. Jinarajadasa having arrived here the day before Mrs. Besant, began preparing for a course of lectures to follow immediately upon Mrs. Besant's lecture, giving us altogether four evenings. At these there was an average attendance of about 300. On each evening during these lectures Mr. Jinarajadasa announced to the audience that there would be study classes formed at the close of the course of lectures, that there would be one for beginners, studying in the Primer, and one for those who have studied Theosophical literature before, and these would work in the Ancient Wisdom. He invited those who were interested, and cared to express themselves, to leave their name and address at the door, and they would be notified when and where the classes would meet. During the course of lectures there were fifty-one left their names.

Mr. Rice and myself obtained two rooms in the basement of the Unitarian Church, and two evenings after Mr. Jinarajadasa finished his work we held our first meeting, having sent a card to all who had left their names. I think everyone responded, as there were fifty-three present. We divided them into two classes, as mentioned above, there being about thirty-five in the beginners' class, and eighteen in the other. These classes were continued weekly, and though the attendance in the beginners' class naturally dropped off some, there were about forty or more theer each evening for seven consecutive meetings. During the last three or four of these it was announced at each meeting that there would be a branch fromed on a certain night, and any who wished to join might have an opportunity, we describing the work of the Theosophical Society, its objects, etc., as best we could. Each evening a few would hand in their names, until on the last night we had about seventeen. On the evening of the 25th of September, we held a meeting for the purpose of organizing, but preceding that work I talked to the two

classes for a little while on the stages of human evolution, and the place of the Theosophical Society in the world, and what relation it had to man in evolution, the object being to give those who intended joining as clear an idea of the step that lay before them as possible. Those who did not care to remain for the work of the latter part of the evening were given an opportunity to withdraw, and then we asked for the signatures of all those who wanted to become members. And we had twenty-nine applications. These, with the names of three old members here, make a charter membership of thirty-two.

The New branch elected officers as follows:
President—E. W. Munson.
Vice President—Wentworth Rice.
Corresponding Secretary—George T. Ingersoll, Box 794, Salt Lake City.
Secretary-Treasurer—E. W. Nilsson.
Librarian—Frank B. Jerome.

We have three regular classes going, and one that will meet only occasionally at present. These are as follows:

The class that will meet only occasionally, is for the purpose of taking new students through the general scheme of the Universe, with the object of making the studies in the classes more intelligible. This class is an uncertain part of the activities of the branch yet.

We have also a class for members and non-members that is studying in the Ancient Wisdom, and this meets regularly on Monday evenings. The last meeting had thirty-two present.

The regular branch meeting will meet on Wednesday evenings. In this class the work will be directed by the president, and will be special in a sense, differing each week, the object being to try to fill up some of the main gaps in the knowledge of many of the new students. The president will be assisted in this work by some of the older students.

And the fourth class will be held on Sunday afternoons, and will take on the nature of an H. P. B. class, spending most of its time along religious and ethical lines, the object here being to try and give an opportunity for the expression of the spiritual natures of the members within the branch activities, which is hard to accomplish in the regular branch meetings, and also to train teachers, applying H. P. B. principles, as far as possible, to the lines of study above mentioned.

At Mrs. Besant's lecture we sold about 110 Primers, and since then about sixty. And of other books that we ordered to supply those of the classes that wanted reading matter, we have sold about $40.00 worth.

Mrs. McGovern spoke to the classes once just before organizing and has said that she would come and give us a lift again. Mr. Jinarajadasa will be here again for a week in January. So we feel very much encouraged with the prospects here, believing that there is a great future before the Salt Lake City Branch T. S.

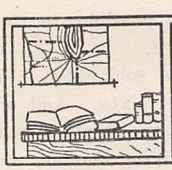
E. W. Munson.

Those who find pleasure in reading news of the field work will be interested to know that at the close of a course of lectures in East Orange, N. J., early in December, a lodge was organized with fifteen charter members who are all new in the society. Two or three others who are now members are to transfer from other lodges, which will give a substantial membership. Permanent quarters have been taken in an excellent location where an audience of forty can be accommodated. As it is Colonel Olcott's native ground, the newcomer was christened Olcott Lodge, and there seems to be considerable evidence that we may expect Olcott energy and activity from it.

At the moment of writing, a course of public lectures at Washington, D. C., is drawing to a close and will be followed early in January by a course of fourteen public lectures in Baltimore. The latter city has long been on the list as a point where a new lodge should be established. Washington has been working long on the problem and recently a new lodge was organized and now an effort will be made to give the youngster a vigorous start by interesting the public and organizing study-classes among those whom the lectures attract.

L. W. Rogers.

In spite of exact science, in spite of Higher Criticism, in spite of constantly increasing number of clergymen who are exchanging the faith of our fathers for a "something not ourselves that makes for righteousness," or for a sentimental rationalism, the deep transcendental impulse of the human heart still remains.



Current Literature



Although I am thoroughly convinced Crafts have existed from time immemorial, let us go back to the time of Charles le Manche. The Teutonic race had settled in the centre of Europe definitely, and the German King had become Roman Emperor.

As a new atonement for sins, at all times a delicate subject to a man's conscience, the Pilgrimage to the Holy Land appeared; and a steady, ever-increasing flow of pilgrims poured into Palestine, of people who were not always poor, but on the whole well-to-do or rich people, even Princes believed and acted so.*

Naturally the foreign people visited, soon availed themselves of teh opportunities to profit, either by catering for and trading with, or by robbing them on the road; the last cases called for special protection, and out of pure necessity the Order of the Hospitallers was founded, to provide shelter and hospitality for the sojourners, the Templars to provide protection for the travellers, the Order of St. John to take care of the sick, etc., but all as Knights afforded protection as well.

These orders commencing under very poor and limited conditions soon became rich and powerful by rendering great help during the Crusades. As they appear to have kept up a good neighborly intercourse with the Saracens they absorbed a great deal of their customs and arts, likewise most of the pilgrims did not go about with closed eyes, and on their return endeavored to establish and practice many things they had seen and learnt. So the learning of the East spread in the West, gradually but steadiy.

From the 12th Century we find a steady development of all trades, especially the building of castles, magnificent cathedrals, and prosperous towns, especially in Germany, and it was there that the strongest foundations for the Craft Guilds were laid, which in many districts have been kept up to this day.

These crafts as they became more general, naturally called for protection, which was best afforded by a distinct solidarity imposed by necessity. The crafts were comparatively arts at that time, and as the Guilds had a good deal of knowledge to impart, it was necessary to restrict the entering into apprenticeship to free men only, youths coming from honorable families, who had as a rule, to serve as apprentices for seven years. At the expiration of this period they had to pass through a rather severe examination, which consisted of doing a piece of work at the workshop of another member of the Guild, and if that was found satisfactory together with the theoretical answers, he was, after being put through certain ceremonies, proclaimed Geselle or F. C., after which the secrets of his Degree were communicated to him. These generally consisted of points of entrance, signs, tokens, and words, and were impressed upon him as a profound secret, a safeguard to his privileges, and he had to solemnly swear to observe them.

Nowadays many F. M. smile at the expression privileges, etc., but if we carry our mind back to those times we may readily find their great use and enormous value.

In those times there were no railways, insurance companies, benevolent societies, sick funds; even the art of writing was rare. Where was knowledge to be gained, help in days of unemployment and sickness to be found?

The Guilds solved these questions very simply. After he became Geselle (F. C. or Companion), he was, as I said, free to go where he liked, and more—before he could establish himself somewhere, he had to travel at least for three years so as to gain sufficient knowledge to enter into his Master Examination. These were called his Wanderjahre (travelling years).

In the Building Trades there were:

Steinmetzen—Stone Masons, Sculptors.

Maurer—Wall Builders, bricklayers.

Zimmerleute—Carpenters, etc.

Brunner Bauer—Well builder.

He had first to become Polir (Builder's foreman) for at least one, or in most cases three

*Count of Anjou.

years, before he could be admitter to go through ihs examination as a Baumeister (Building Master or Architect), Maurer Meister (Wall building or brick and stone-layer Master), Zimmer Meister (Carpenter's Master), Brunnen Meister (Well and Pump Building Master), etc.

Now for 7, 5, and lately only 3 years, the aspirant had a hard service, and often a very hard time. But the poetry of his whole imagination dwelt upon the time when he should be spoken free (freigesprochen), for then he would taste that golden freedom, and would become a Wanderbursch (journey-man).

The poetry of a lifetime is destroyed by the present system where everything is gauged by £.s.d. The tales of those F. C. who had travelled far and wide, fired the imagination of the aspirant (perhaps and somewhat comparable with Jack Tar at present), and he was only waiting for the next Spring to fly out with the skylark and say good-bye to his master. One suit of clothes on his back, a change in his knapsack and his tools, were all he wanted, and off he went, wherever his feet would carry him, a few pence or shillings in his pockets for time of unforeseen necessity, for the Guild provided for the rest!

When we at the present time want a holiday, we go out with a full pocket and genrally return empty, but he vice versa returned home with his savings. You will say, how was that done?

Having travelled myself under this system and spent my happiest time in it for several years I will let you into the secret.

Entering a place where there was a workshop in his line he enquired for the Herberge (Inn . . .) of his branch. Here he received particulars of his several masters, whither he repaired himself to look round (Umschau halten) in search for work. It was his duty and privilege. He entered the workshop (Werkstatte)—literally working place, in a proper way. The master, or in his absence the Polir or Werkführer (foreman) or senior Alt-Geselle took him through the examination. I will recount here one or two trades: The Wanderbursch enters the place, stands feet in right angle, hat on the crook of his indispensable stick, left thumb holding the brim, three fingers of the right hand to the right temple:

Wanderer:
Gott ehrt das Handwerk!
God honors the Handy-craft!
Meister:
Ein fremder . . . ?
A stranger . . . ?

W. Ich versehe mich.
I adopted it!
M. Ich versehe mich Meister
(or Werkführer, Altegeselle, etc., whatever he was).
I adopted it also, Master (or foreman, F. C., or whatever he was).

W. Die Meister und Gessellen bestellen Grusz von allenthalben wo ich hergekommen bin, zuletzt von . . . (the last 3 towns he called at).
W. The Masters and F. C. send greetings from everywhere I have come through, lastly from . . . (3 last places of calling).
M. Danke dir, bestell auch Meinen.
M. Thank you well, transmit my own.
They shake hands with a certain grip.

M. Was ist das?
M. What is that?
W. Der . . . griff.
W. The . . . grip.
M. Was shliesst sich d'ran?
M. What follows on? (lit locks itself to it?)
W. Das . . . wort!
W. The . . . word.
M. Nenne es!
M. Name it.
W. (Says it in a whisper.)
M. Willkommen Fremder.
M. Welcome, stranger.

Another speech of a later but kindred craft is shorter.

W. enters the shop, his feet parallel about 9 inches apart. Stick and hat left outside.
W. Gluck zu vom Wege des handwerks!
W. Good fortune from the way (road or path) of the handycraft!
M. Ein Fremder hier?
M. A stranger here?
W. Im . . . fach.
W. In the . . . branch.
M. Ein Meister (or etc.).

M. A Master (or whatecer he is).
W. Geselle (bin ich) der arbeit sucht.
W. A journeyman in search for work.
M. Was ist dein Zeichen?
M. What is your mark?
They shake hands in a peculiar way.

M. Willkommen Fremder.
M. Welcome stranger.

Thereupon followed enquiries of his last work, and sometimes instructions and advantages were gained about the different ways of working, for the master who had travelled himself was as much an enthusiast as any of his men, and if he had work for him, he asked him to start, if not, it was the duty of the master and colleagues to give the stranger a present (Zehrpfennig) to enable him to continue his journey respectably so as not to become a burden to other people, but he would take no present from an apprentice. If he stayed over night the F. C. and often the Master would look him up in the Inn (Herberge) in the evening, to see to his comfort and to spend a happy time.

Should he fall ill the Innung's (local Guild) duty was to see that he was well cared for, etc.

From these examples, which have absolutely nothing to do with Masonry, we can readily see that all branches of industry had a special solidarity of purpose and a kindred form. This system produced able and experienced men in a pleasant way at a manimum cost, for what the journeyman received while out of employment, he was obliged to repay when in work, or when he himself became master, and that without clerks and other expenses, becoming a burden to the community or losing his dignity.

But looking round we find this strictness quite naturally imposed by necessity, for we find many cases of Knights who, in order to build their castles cheaper, tried to employ serfs. The combined intervention of the Guilds boycotted and excluded or punished any master undertaing such work. The wages of skilled labor were regulated, but on the other side it was obligatory that the work should be done properly, so that everything was fair and square.

Freemasonry in its essence is certainly something inherent to creation in its cosmic sense. Its symbols are mostly cosmic symbols, its signs more or less cosmic or mystic.

As a society it is a Brotherhood for the welfare of its fellow-creatures, and from these points of view may be said to exist as long as creation was, is and will be, under whatever form or name it may work.

But its physical history in the present state is quite another matter. It appears to me like the history of the Ego and that of the family tree. We might easily trace its development in the west from the time of the Crusades. Necessity brought about the formation of the Orders of Knights and applied it to the Craft-Guilds. The system was the same—the Soldier—Knight Errant was the journeyman of the Craft, both went forth to gain experience and knowledge and equip themselves for the future career of teacher.

Both grew hand in hand and produced great men by affording shelter for great souls to carry on practical knowledge fitted for that time.

At the present we find, however, these forms more or less ornaments only. It is therefore our privilege and duty to create such forms which answer our present needs, for the creative essence is the same.—Craft Guilds in Germany in The Co-Mason.

Much can they praise the trees so straight and high,
The sailing Pine; the Cedar proud and tall;
The vine-prop Elm; the Poplar never dry;
The builder Oak, sole king of forests all;
The Aspine good for staves; the Cypress funeral.
The Laurel, meed of mighty Conquerors—
And Poets sage; the Fir that weepeth still;
The Willow, worn of forlorn Paramours,
The Yew, obedient to the vender's will;
The Birch for shafts; the Sallow for the mill;
The Myrrh sweet-bleeding in the bitter wound;
The warlike Beech; the Ash for nothing ill;
The fruitful Olive; and the Platane round;
The carver Holm; the Maple seldom inward sound.
—Spenser's Faery Queen, Book I, verses 8, 9.

Book Reviews

"The Blue Bird." Maurice Maeterlinck.

A hard pen and dull black ink are but poor mediums wherewith to paint a word picture of Maeterlinck's "The Blue Bird." Rather should one have a feather from the wing of that most elusive bird itself, dip it into a flame and write upon a moonbeam, for so quaint, so dainty, so delicate are the fancies contained in the volume that for any save the author to speak of them in his own charmed words is to spoil the exquisite enchantment, to drag us rudely back to earth.

How shall one describe the wanderings of little Tyltyl and Mytyl, the woodcutter's children, in their search for the Blue Bird of Happiness, when that search leads them into the Land of Memory, the Kingdom of the Future into realms of Truth, with all that this implies? In the Land of Memory the children find their dead made happy by the loving thoughts of the living. When the little ones sought for the pale, cold dead in the graveyard, where they knew the silent dead were laid, they found the graves empty, for, as said by Tyltyl, "There are no dead."

To these fortunate youngsters are revealed the Souls of Things Inanimate, the Soul of Fire and of Water, as well as those of pet Dog and Cat. Strange revelation to the grown-up mind and yet how like that well remembered dream of childish days!

Frisking about in the Kingdom of the Future are the babes as yet unborn, anxiously awaiting the time when they will be permitted to enter upon their destined work. Meanwhile, each is busy perfecting the task he is to perform when called to duty, be that task the commission of a great crime, the invention of a labor-saving device, or the performance of some heroic deed. When we learn that yonder cherub is "to bring pure joy to the globe . . . by means of ideas which people have not yet had," we long with the babes to hasten the deliberate movements of old Father Time, custodian of the gate through which the babes must pass on their way to birth. And we, too, feel keenly the disappointment of the eager little souls, pressing round the gate, who are not permitted to pass. And when the gate is fully opened and we hear floating faintly up from the earth the songs of the mothers, welcoming their coming children, we long to aid those who try to slip slyly past the sharp-eyed old man, long to smuggle through that soul who is "to wipe out injustice from" the earth and him, too, "who is to conquer death." For we, even better than the children realize earth's great need for just such souls, and we understand that Maeterlinck has caught a glimpse, nay, more than a glimpse, of that glorious possibility which the near future holds in store for us. The birth, among men of Those who are destined to lead Humanity out of the darkness into the light, where the Blue Bird shall sing in every human heart. K.

Sicily, The Garden of the Mediterranean, The History of the People, Institutions, and Geography of the Island, by Will S. Monroe. L. C. Page & Co., Boston. Price, $3.00.



This is a beautiful book descriptive of the island of Sicily and it will be found to contain a large amount of interesting information in regard to the origin of the civilizations of the island, its history and present condition, together with some information in regard to the geology of the country. It is written in a scientific, literary way as well as charmingly from the point of view of entertainment, and will be found to most effectively present the subject for the general reader.

Interest in Sicily is now greater than ever before on account of the recent earthquakes, which destroyed so much property and killed so large a number of people. The illustrations are most beautiful.

Some of us already know that the great Pythagoras lectured for a time at the town which is now known by the name Taormina. The ancient theatre in which the lecture is now represented by the graceful ruins which stands in such a way that Aetna forms a part of the background of the artistic picture. Those who know about such matters tell us that the magnetism of Pythagoras at Taormina is still very strong.

The Winterfeast, by Charles Rann Kennedy. Harper & Brothers, Publishers, New York and London.

In the Winterfeast, Mr. Kennedy has given us another drama full of fire and action which lifts the audience up to a height where Truth herself stands. In "The Servant in the House" he showed how impossible it was to build a True Church of Christ if a stone of hypocrisy or selfishness remained in the foundation, and in "The Winterfeast" he shows how a harmless-looking lie in the foundation of the Home will make the whole structure tumble to pieces if it is allowed to remain.

The lie which old Thorkel uttered, thinking it would bring happiness to his son, seems to be a powerful being walking about and striking a blow at every heart in the household of this old Viking of Iceland and you feel that Harmony cannot come until all the happiness which has been built upon that lie had been fully destroyed.

The whole pla yis like a sermon to the soul and it says:

"Dare to be true: nothing can need a lie:
A fault which needs one most, grows two thereby."

In Swanhild, Thorkel's granddaughter, we have a charming little idealist with the gift of premonition. Her mother, Herdisa, is a woman with strong hates and loves in her heart, and her husband, Thorkel's son, is the singer who won Herdisa because of the lie which his father told about his foster son, Bjorn, whom Herdisa really loved. All the characters show strong individualities and Ufeig, an old Priest of Thor, seems to drive evil spirits before him whenever he enters, so that there seems to be a low thundering, mysterious atmosphere through the whole story though the lie that was told is really the cause of all the trouble.

The book is bound in red and gold and the Swastika on the cover adds to the beauty of the volume which contains illustrations from scenes in the drama.

The Tear and the Smile. Edited by M. Charles. Theosophical Publishing Society. 1909.

Of the many books now being published relating psychic experiences, The Tear and the Smile is most charming and unique. It is the diary of a bright, lovable girl, written at an Italian hotel where she is spending the last months of her earthly life and her description of the guests who come from surrounding countries makes the book one of the most delightful for reading aloud in the family circle, for it is written in the spirit of "My Lady of the Decoration." The girl spends many happy moments out of her body in Elf-land where she plays with the Earth-fairies and as her knowledge of nature-spirits is first-hand, Theosophists will much enjoy her original descriptions for, though she expresses many of our ideas, she does not use our terms. She told her mother of the visions, for the mother never laughed, but would sigh and tell her daughter it was "a perilous gift and best to keep silent about it."

Dennis, the girl's lover, is thousands of miles away on a strange sea, but one night after she has been asleep and dreaming about Water-fairies "playing about the crests of the ripples" on a moonlit river and "cahsing each other up and down the miniature waves," she hears her name called and after the call is repeated several times she answers: "I am coming, Dennis" and she gets out of bed and goes to the window and looks out on the Mediterranean which is calm and perfectly still, but as she gazes she hears strange noises "as if the sea,—on this still night,—was working itself up for a storm." "The noise grew louder and louder till it seemed to fill the room, there was the roaring of a perfect hurricane, the wind was whistling and howling round my ears,—and then the scene before me faded out of sight and I was standing on the side of a ship, cling

ing on to the bulwarks and watching the angry sea."

She then describes how the officers above her tried to throw ropes out into the ocean to a drowning man, but they failed to reach him and he again called her name: "Eileen, Eileen!" and then sank.

She returns again to her physical body and during the illness which follows this experience she receives a letter from her relatives relating the death of her lover and she is much amused for she could have described the drowing so much beter than they did. During this, her last illness, she spends much of her time out of her body "on the astral plane" we Theosophists might call it, and her mother who had died some years before took her to where Dennis was still asleep; for we gather he had not yet waked to life in his astral body. At times she comes back to psysical consciousness, in the hotel, and tries to finish her diary so that those left behind would gain some knowledge of the beauty and gladness in the life to come.

When you close the book you feel that though her life was sweet under its passing sorrow, the new life is leading her into the sunshine where such a soul as hers can blossom into its greatest beauty, and where she finds all that she loved most.

The Ways of Love, by E. Severs. Theosophical Publishing Society, 1909.

"Everything that lives is the minister of the Highest and strives in spite of all ignorance to carry on His Work" Elizabet Severs assures us in her book of short stories, The Ways of Love.

The first impression of the book is gloomy and heavy in the extreme, for the author has presented the innermost workings of the human heart in moments of keenest anguish, unlivened by scarcely a single ray of hope, and the first four stories grouped under the heading "Darkness" do not belie the name!

Under the heading "Struggle" are six curious tales of which "A Twentieth Century Mercury" is perhaps the most striking, showing, as it does, the methods by which the Dark Brothers work. The ease with which the Left Hand Path may be found is voiced in Sugden's words, "Introduction to the good—and I believe these are also beneficent forces at work—is not purchasable, but to the other, all who can spare the time and coin can find the way."

In "Two Lives" the transmutation of a selfish love, the result of many lives of selfishness, into true love, is graphically pictured, and though the fire of transmutation has burned up the physical body, there remains with the reader the abiding knowledge that a Soul has passed successfully through a difficult test, and that there are other lives to follow.

The reality of Reincarnation and Karma are dwelt upon by the autohr, though she seems rather to emphasize the idea of Fate, than the Good Law familiar to us as students of Theosophy. The deathlessness of love is the dominant note struck in the book and this runs through each story, giving sweetness to the saddest of the tales, bidding us hope in spite of despair.

The first heavy impression of the book is completely erased by the closing stories collected under the hopeful heading, "The Dawn of Light"; for the author tells us through the lips of one of Those who guide evolution that, "The judgment of men is partial and blinded and many have achieved though they think they have failed, for there is no such thing as failure."

A. k.

Food and Health, by A. E. Powell, Lieutenant, Royal Engineers. Methuen & Co., 36 Essex Street W. C., London. 3s. 6d., net.

This work of considerable extent, beautifully bound and handsomely printed, contains an enormous amount of valuable material in regard to food and health. The conclusions reached are in the main good. We cannot, however, strongly commend the book for the reason that the use of the materials collected is not always scientific. The reader would, therefore, be so likely to be misled that we would feel many misgivings in regard to its general use.

"Pelleas and Etarre" were married lovers of seventy or more years, and although the time for them when "Pelleas could model" and Etarre "could write so that a few were deceived" was past, yet they continued to make life beautiful by an unselfish devotion to the world's unfortunates, and by their kindly service to humanity. All who came in contact with their thought atmosphere could not help but absorb some of its purity, and the noble qualities

there expressed awakened corresponding tendencies in their associates and brought out the best that dwelt within them. Chapter twelfth, The Interlude, treats of dual personality, and gives a most interesting account of a child who played constantly with an invisible companion, and afterwards surrendered her own body in favor of her imaginary (?) friend.

The child, whose name was Margaret, often detected fragrance where none seemed to exist, and by "moving something" in the back of her head, saw colors that had not appeared to her before. She usually led an invisible "sister by the hand, who could not walk as fast as she could, and she never forgot to accommodate her footsteps to the convenience of the smaller child. She explained to Pelleas and Etarre that her little sister's name was Halverson, and remarked that it would have been odd had she, herself, been born so that nobody could see her. She seemed not to consider "being seen" any particular advantage, and said Halverson had everything except that. She finally decided to change places with the little sister, and became very ill. She did not die, but after her recovery she refused to answer to the name of Margaret, and begged to be called by the other name that she was formerly accustomed to hear. No person knew what that was until one day Etarre ventured: "Was it Halverson?"

"Yes," cried the child, as her face brightened. "Somebody used to call me that, why don't they call me that now?"

Great opportunities advance upon us and pass as silently as the shadow of a silver cloud upon the moonlit sands of an Egyptian desert. How often we hear the regretful cry, "If I had only realized that it was an opportunity, but now it is too late!" Are we attentive to our great opportunity? Do we need another signal from our beloved leader to send us into silent, strenuous action for the good of our Society and the uplifting of the world?

When we joined the Theosophical Society we made the most important choice a soul can make in all its many lives on earth, for it was the first definite step out of the ranks of humanity toward the portals of an Ancient School. Minds of wisdom and far-piercing insight have guided and shall always guide mankind to self-knowledge; we are not left alone and unprotected in our ignorance; the Teachers are living realities. Though denied by many, each aspiring soul, unselfishly seeking to serve and minister to mankind, has shared the expanding radiance of Their thought. True, that soul may think the thought self-created that flashes like fire through the startled mind, but the Master Teachers do not ask for recognition in Their selfless labors for humanity.

When a soul, or the race, has reached a certain stage of progress and shows dawning capacity for spiritual growth, an opportunity is given to gain inward teaching in addition to the outward lessons taught by the world. This teaching, as the years roll on, gradually unfolds the meaning of life, the method of growth, the way of liberation, thereby bringing a strong determination to attain as well as an unfathomed consolation and an unutterable peace amid the changing joys and sorrows of the world.

The formation of an outward Body usually precedes the coming of the Teacher, who is to inspire the race to nobler living and aspiring. Through that Body flow the forces and the wisdom from its mighty directing Intelligence. After the Body has passed through the period of gestation, birth, and early childhood, then the Life behind can manifest more of its powers. Our society is such a body. The degree of manifestation of its central life is dependent upon our co-operation as brothers, compactness of organization, strength of effort. We will then form a strong and healthy body, full of right activity. Here lies the opportunity. If we but realize it, if we but grasp one fragment of its meaning, we will go forth into the world serving the weak and aiding the needy; with compassionate hands calming suffering; with the sweet consolation of the Ancient Wisdom soothing and illuminating sorrow. Feeling our spiritual oneness, not alone with the highest but with the lowly and debased, we will seek ever to uplift and teach. We will be charitable in speech, curbing the tongue from harsh words, slander and criticism; will earnestly strive for knowledge, not for self but that we may help the world the better;

Irving S. Cooper,

Children's Page

Conducted by Laleta, 4730 Malden St., Sheridan Park, Chicago.

THE BOY.

I had been tired all the afternoon. My throat had bothered me more than usual. So I was lying down on the sofa in the corner. The house was still, for there was no one else at home, but for all that the roar of the city was a dull, continuous monotone which made real silence impossible. It was not fully dark yet and there was no need to light the gas. A slight sound near the door and I raised my head to look, and there was a boy. I hadn't seen him before but I supposed he lived in one of the flats of the building. I thought I knew all the young folk in them; perhaps he was a visitor.

"Why, how did you come in?" I asked, for I knew the door was closed. He didn't answer, but smiled. It was such an engaging smile, bright and sunny. He was a nice looking, light-haired little chap of about ten, dressed in a white suit. Perhaps he was shy and so didn't answer, but he seemed very open and frank as he kept on smiling.

"What is your name, little boy?" I inquired.

"My name is Boy," he replied, and smiled.

"What! just plain Boy? How did you come in, Boy?"

"He told me to come, and so I came," was the reply.

"He told you to, did he? What did he say?" (I thought it best not to show any surprise at all.)

"I was reading my book, and he called to me and said, 'Boy, there's a little sister of yours wanting help; you must go and help her.' So I came."

"Your little sister? Who is she?"

"You, of course."

"Me! Why, I am old enough to be your mother!"

"He said 'Little Sister,' and so you are my Little Sister."

"And he said I wanted help? What kind of help?"

"He didn't say. But I know now, though. Your throat is hurting you. I can make it easier."

"You can? Why, what do you know about bad throats?"

"I don't know anything about throats. But when he says I am to help, I go and then I can help."

"Who is he that told you to come?"

"What, don't you know? Haven't you seen him?"

"No, Boy. You haven't been here before to tell me of him, you see."

"I live with him."

"Yes? What is his name?"

"Name? I haven't a name for him," he burst out. "You don't want a name when you think and love any one. I don't have a name for him. I just love him." His face was animated, and he looked glowing with excitement.

"You certainly must love him, Boy. How do you spend your time with him?"

"Oh, I lie in front of the fire with my book and listen and think things.

Sometimes we go to the sea-side and then I play about on the sand and look for shells. That's splendid, and all the little waves come dancing in and want you to play with them. And then when we get back home sometimes I go to sleep before the fire and dream things. But that part is not so nice."

"What part?"

"The dreams."

"What kind of dreams are they?"

"In them I am different, not like you see me now. I have then to eat and drink and wash and dress like you are."

"Like I am! What do you mean?"

"Well, you see when I am awake, like now, I live with him, and only go away when he tells me to, to help some one. Then I am myself, and people sometimes can't see me, like you can now."

"Can't see you? Why, are you a fairy?"

"Oh, no. The fairies are nice things, and they come and help me often. You haven't another you, have you?"

"With me, there are two. There is me as

"No, Boy, there's only one me.'

I am now, awake, but when I sleep and dream then I am like your you. They don't call me boy then, but different."

"Boy, are you a ghost?" If he were, he was such a lovable little one!

His smile flashed as he replied, "Isn't your throat easier now?"

"Yes, Boy; did you make it so?"

"Of course. Didn't he tell me to?"

"Who is your other you?"

"Oh, don't let us talk of that. That's all a dream! Not real, like I am now." He seemed a little distressed, and half inclined to go. "Don't you like me? Shall I go away?"

"No, Boy. I do like you. I think you are a nice little boy! Tell me more about the real you, then. What is the book you read?"

"He gave it to me. It is not like a dream book with words that you've got to read. My book has pictures only, and when I look at them I hear music. Then it is—— Oh, I can't tell you. You wouldn't understand. Only he can."

"What kind of music is it, Boy?"

"It isn't any kind of music. You don't think of any kind of love when you love some one, do you? It is like that. It is music."

"But is it like music in this world—in your world when you dream?"

"A little. When I am in the dream world, the dream music there hurts because then I want to get home and can't till I wake up. But when I get home to my book and hear the real music, then—— But you can't understand! You see, you are in the dream world!"

"And what else do you do?"

"Then when he tells me I go wherever he wants me to. Sometimes when some one in the dream world is sad because of pain, I go there and help. Sometimes I go about in the dream world, whispering pretty thoughts to people—he tells me what. And sometimes I love them dearly—he tells me whom to love. They don't know I am there, but that does not matter. They feel happy all the same, and I know he is pleased."

"Boy, how can I see him, your friend?"

"It would be so easy if only there were two you's! So I suppose you must wait till you leave the dream world. Oh! Listen! He says you may know of him now! Look, how happy you will be!"

For a moment he clasped his little hands, and then unfastened them, and there lay between them a white something. Then he held it up to me. It was a little picture, of a Face. Then I knew who was the Boy's friend. As I looked at the beauty of that Face, the little face of the boy was close to mine, looking up at me lovingly; the next moment his arms were round my neck, and he whispered,

"Little Sister, now do you understand?"

I looked again at the Face, and understood. His blessing go with the little boy, for of such I know is the Kingdom of Heaven. Perhaps he will come again soon to tell me more of his world, so different from this world of ours that he called "the dream world." G. K.

